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THE INFLUENCE OF JESUS CHRIST
ON WORK AND WORKERS

WORKS BY THE

REV. WILLIAM UNSWORTH.

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THE INFLUENCE OF JESUS CHRIST ON WORK AND WORKERS

OR

THE GOD-MAN THE MODEL WORKER

BY THE

REV. WILLIAM UNSWORTH

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CHARLES H. KELLY
2, CASTLE ST., CITY Rd.; AND 66, PATERNOSTER ROW, E.C.
1896

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PREFACE.

While the plan of this book takes in all workers and their work for the good of society and the establishment of the kingdom of God among men, the book is written especially for young men who are beginning the work of life in earnest, and who are extremely anxious to ascertain the right laws and methods of work at the commencement of their career. The book is necessarily elementary in character, but the writer hopes it will be found suggestive and helpful to those for whom it is chiefly written. Should he be spared, another volume may follow on another aspect of the influence of Jesus Christ. He writes simply and solely from a conviction of duty, and not from any love of notoriety. His most valued reward is the assistance he has in some humble degree rendered to thoughtful young men, who have too liberally acknowledged this meagre service.

DERBY, June, 1896.

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THE INFLUENCE OF JESUS CHRIST ON WORK AND WORKERS.

CHAPTER I.

JESUS CHRIST AN ARTISAN; OR, CHRISTIAN INDUSTRIALISM.

JESUS CHRIST has for ever vindicated the dignity of human labour by becoming a working man. He thus set a splendid example of secular industry. But the finest model of ordinary workmanship was partially lost sight of in the religious prejudice of the times. His neighbours said: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not His mother Mary? and His brethren James and Joseph and Simon and Judas?" "Some of them, I daresay," says Dr. Dale, "had in their houses simple pieces of furniture which our Lord had made when He worked at the trade of Joseph. Some of them may have lived in houses which our Lord helped to build or enlarge or repair." Mark puts the question more clearly and definitely than Matthew: "Is not this the carpenter?" (vi. 3). The term carpenter was

employed to denote a worker in stone or wood or iron; and so the question shows that Jesus Christ worked at the trade of His reputed father. He was not only the son of a common carpenter, but Himself a carpenter. But it is as if they had said: Is He not a man of low origin, of no special educational advantages, the son of a mere provincial carpenter residing in the despised Nazareth? Hence it is stated: "And they were offended in Him." They evidently felt that His low social condition was a great stumblingblock; and so they hesitated to accept Him as the Saviour of Israel. The fact is they did not want a spiritual Teacher but a political Messiah, a temporal prince, a warrior-king to free them from the hated Roman yoke and to subdue the Gentiles to their sway.

In these days many worldly gentlemen do not want spiritual Christianity, but a religion of worldly respectability; and sometimes they ask, with reference to a distinguished evangelist or successful Christian minister: Was he not a common workman in early life? They employ the humble social origin of the man either to disparage the man himself, or the spiritual work in which he is engaged—just as if many things had not happened since the days of his lowly secular toil. Many of these objectors could not get on in life if not propped up by others. Of one it is said: "He will never make a professional man"— at least if he does there will be more of the profession than the man. "When you meet a noble," says Renan, "I have heard it observed, you salute him because he represents the king; when you meet a priest, you salute him because

he represents God." But is it not character rather than station which most truly represents God and the king? The three orders are said to be the nobility, the clergy, and literature. But is not the first and highest order Christian goodness? It is said a general officer inquired of one of the aides-de-camp, when dining with the Marquis of Hastings, in India, whether Dr. Carey had not been a shoemaker? "No, sir," retorted Carey, "only a cobbler." The circumstances in which a man was born are not the man. "Life is more than meat, and the body than raiment." And so man is more than his environments. If the lowly condition in which a man was born is a disqualification for social or Christian work, the unfitness belongs to Jesus Christ. If it be a disgrace to be born poor, the dishonour is that of Providence and not of the poor man who had no control over the condition of his birth. Or it is partly the dishonour of those who object to the man's poverty—as their selfish enjoyment of property without discharging the duties of property may have led in some measure to the condition of the man's birth. According to Christianity, it is toil which is honourable and idleness which is disgraceful. God's aristocracy from Adam to Jesus Christ, and onwards, was an aristocracy of labour. If a man cannot work through age or infirmity, or cannot obtain work, it is quite another matter; but he must work in some way to promote the interests of the community, or he forfeits his right to State privileges and protection. The drone in the social hive cannot be allowed to consume the honey gathered by the industrious bees. This at least is

the teaching of Christianity, of political economy, and of common-sense. A parasite, a mere mistletoe individual, has no right to live on society without working in some way or other for the benefit of society. The strong and sweeping statement of St. Paul is quite as applicable in this age as it was in early Christian times: "If a man will not work neither shall he eat." Every man is under obligation to help society which helps him. The only justification for our existence is being good and doing good; not seeking our personal private interests, but the establishment of the kingdom of God among men. It is really wicked to receive favours from society and to do nothing for its well-being. We are bound as common citizens, and especially as Christian members of the commonwealth, to render value for value, duty for duty, privilege for privilege, trust for trust, kindness for kindness, and love for love. This is the only way the community can exist and flourish. We are not isolated and independent beings, but exist like links in a mighty chain, or members in the human body—the eve cannot say of the ear I have no need of thee. And so we are our brother's keeper, the guardians of his rights, the promoters and protectors of his interests!

Some time ago an interesting case came before the magistrate at Bow Street Police Court. A well-dressed young man was charged with committing wilful damage in one of the London hotels. When before the Court Sir John Bridge said to him: "What are you?" In reply the young man said: "I am not doing anything at all." Sir John added: "Except getting into mischief." And then,

addressing the young man in words which should be pondered by all, he said: "I know of nothing which speaks so badly of the middle-class of this country as the enormous number of young men there are, who, finding that their fathers have been successful in trade or profession, think they need do no work. They won't do anything at all. They say they won't be tied down to a desk, and instead of earning their own livelihood they think it no disgrace to live on their father's earnings. One sees that everywhere. There are far too many of these idle rogues, as I had almost called them. Of course, as they have no work they get into mischief. The difficulty in these cases is to know what punishment to inflict. If you fine them, it comes out of the father's pocket; if you send them to prison, it comes out of the mother's heart." The newspapers might well call this literature, and it ought to have a permanent record.

There has always been a tendency in civilised nations to look with contempt on physical labour as if it were mean and vulgar, a thing unworthy of a gentleman, and therefore to be left to slaves, or where slavery is abolished left to the lower orders of the people. But this is worldly philosophy, and not the Christian view of life; yet this worldly philosophy has affected Christian peoples and made them think and speak of gentlefolks as the respectable classes, and of course the masses are not considered respectable in the same way. Now the Jews had a truer and broader civilisation, and a far more exalted idea of human labour. They really faced the question of all national governments: How can any community keep on its feet without the ordinary

labour of the people? They saw that mental and physical labour are absolutely required by the State; that the poor labourer is not simply toiling for himself and family, but for the good of the whole community; and that all labour is an important element in human education, as it tends to develop personal patience, endurance, skill, and so to train and strengthen many of the finest attributes of manhood. These plain, steady, thoughtful industrious people make the backbone of the nation. But this is the deeper Christian view of industrialism, and not the idea of pagan civilisation. It is not thrashing a dead horse as some think to look at the dignity and necessity of labour, especially if we look at this question historically. Mr. J. P. Mahaffy says, in Social Life in Greece: "Homer introduces us to a very exclusive caste society, in which the key to the comprehension of all the details depends upon one leading principle—that consideration is due to the members of the caste and even to its dependents, but that beyond its pale, even the most deserving are of no account save as objects of plunder." And Professor Freeman shows us in his History of Federal Government, that in Greece there was no conception of humanity, and that proud citizens "looked down upon the vulgar herd of slaves, freedmen, and unqualified residents." There was little or no idea of duty or responsibility to others; they could not conceive of society apart either from a large class of excluded persons or slaves or barbarians to do work which they considered menial and beneath the ruling classes. In the Roman Empire and in the Greek States a great portion of the people were slaves without rights of any sort. Mr. Kidd says in Social Evolution: "The higher classes in Rome looked with contempt upon trade of any kind, and passed laws forbidding their members to engage therein." And Mr. Mahaffy shows that Grecian culture had this special feature, in common with Rome: "Contempt of trade or, indeed, any occupation which so absorbed a man as to deprive him of ample leisure." Here we see the Greeks and Romans despised secular work, and the consequence was national disaster, the blotting out of their nationality by the slow but sure laws of social evolution—for they left no successors of any clear and definite type. The tree grew, flourished, decayed, and then ceased to be—a warning to all succeeding nationalities. It was left for Christianity to discover or rediscover the individual, and to create a noble industrialism.

Now there is an easily understood sense in which Jesus Christ stands at the head of industrialism. The people who objected to the Divine Carpenter and wanted a political Messiah, pronounced their own condemnation. He evidently meant to teach by His lowly trade and poverty that character is supreme and not material circumstances, a lesson which needs repeating a thousand times in this materialistic age. There must be the culture of humanitarian feelings, the mellowing of character, the spirit of self-sacrifice, or there will be no national greatness and no social progress. The tendency of the aristocracy is to die out, and it must be recruited from the class below. Besides the idea of the rich not engaging in business is simply the standard of paganism, and Christianity alone will produce a true brotherhood of

JESUS CHRIST AN ARTISAN;

men. It began by admitting Christians to equal privileges, but does not destroy conflict, struggle, and severe toil-for this is the condition of existence, and the human race can only secure its highest development by struggle and competition, the selection of the fittest and the rejection of the unfittest. We may desire another condition of life, but whether we like it or not it is the unchangeable law of nature and of Christianity that we shall struggle for life and toil for bread. Dr. Fairbairn says: "Joseph was an artisan, and Mary was a woman of all work," and their reputed Son by His honest manly toil has made industrial enterprise truly Christian. An intelligent look into the carpenter's shop at Nazareth gives us the true idea of the need and nobleness of secular industry. The man who trains his offspring to habits of business provides better for them than by leaving them an immense fortune. In this way he makes them industrious and capable citizens, and teaches them to earn their own living. There is the truest nobility in fulfilling the purpose of God whether we work with our head or hands or with both. The greatest philosopher, the most successful merchant, the humblest artisan can surely wish for nothing better than to fill the place God meant him to occupy in the world. Ambition and self-seeking must be nipped in the bud. "Be free from the love of money; content with such things as ye have." The real needs of life are few and simple, but artificial wants are many. This does not imply that a man is precluded from attempting to improve his material circumstances by all lawful means. He is under obligation to do all he can to get on in life, but

when he has fairly tried and failed he cannot innocently keep up a quarrel with the Supreme Disposer of human destinies. Human nature prefers material advantages and not spiritual and intellectual development. Jesus Christ came primarily to found a kingdom of heaven, and what the people preferred was a kingdom of earth. But He has arranged that through struggle we should attain good, and made human duty precede material or social pleasure. We must reach a fully-developed Christian character by painful processes. And the spade is nobler than the sabre, the dignity of common toil is truer than the pomp arrayed in scarlet and fine linen. We must not shrink from the storms and struggles in the path of labour for bread, but welcome the mountain-air and sea-breezes of Christian discipline to brace us for our duties further on in life, which may be heavy and even painfully severe.

Now as human labour is of Divine ordination, idleness is a direct violation of this institution of the Almighty, and is most disreputable. And he who neglects his trade or profession lays himself open to the assaults of Satan, and will probably soon have to do the drudgery of the devil, and suffer for his mental and physical laziness. Industry is a stern and wholesome duty. Jesus Christ was not nursed in the lap of luxury, but fed on hard fare and did hard work. Yet He did not form a Labour Church and exclude the rich; but simply laid down broad laws for the guidance of society, and founded His Church on indestructible principles applicable to all classes, ages, and nations. If we think of work we must not exclusively confine ourselves to one kind of

work; the brain-workers in this age are the hardest workers in the community—and the worst paid. A labourer in the field was once told by his master that gentlemen with their coats on did hard work. Looking at the quill pen behind his master's ear he said: "The pen is the lighter tool, sir." The reply is: Lighter for bone and muscle, but heavier for brain and nerves.

Since Jesus Christ Himself was a son of toil, why should any man complain of work? Proper work is healthy; it is only overwork which is injurious. Besides, all things are full of labour; sun, moon, stars, winds, rivers, ocean-tides, birds, beasts, and creeping things. God and angels and glorified saints are workers. Work is the order of the physical and moral world. But our present concern is chiefly with secular industry. Even in the garden of Eden man had to dress it. No doubt his work was then a source of health; but now it is often a cause of painful disease. The question frequently arises in the minds of thoughtful and oppressed working men: Are we to be no better for progress in railways, inventions, steam, electricity, education, and political enfranchisement? Surely the multitude will ultimately share in the advantages of material prosperity? Should not national wealth tend to abridge the long and exhausting hours of labour, give more time for mental culture, and greater opportunities for extending the kingdom of God on earth? It can never be intended that human life should be one long effort merely to secure material bread? No doubt, as man is more than a material being, he is meant to do intellectual and spiritual work, as well as to perform material duties. Christianity takes into account the present and future of man. The social questions of the age are at bottom questions of Christianity. Religion is not simply intended to teach us how to die as Christians, but also how to live as citizens. Religion is the greatest factor in human progress. science has strangely ignored religious phenomena. It cannot do so much longer. Social evolution has been principally effected by various forms of Christianity. Altruism will yet make itself felt in the improvement of man's material circumstances; but it will never uproot and destroy the struggle for existence. It may modify and improve the struggle; but the point where the cessation of struggle begins, the operation of the law of degeneracy commences. Mr. Kidd says: "These religious phenomena are certainly among the most persistent characteristic features of the development which we find man undergoing in society. No one who approaches the subject with an unbiassed mind in the spirit of modern science can, for one moment, doubt that the beliefs represented must have some immense utilitarian function to perform in the evolution which is proceeding." Men may get tired of the struggle, and in the weariness and exhaustion of life be ready to give up in despair. But there is absolutely no help for it. Professor Huxley says: "Even the best modern civilisation appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability." And from many writers we get no guiding principle, no special faith or hope in any system or organisation in any law or method of social improvement. Individualists and collectivists arrange themselves in oppos-Still the conditions under which man lives ing camps. continue unaltered. The law in force in the lower forms of life is not suspended in the case of man. There is no life for any of us without struggle, and man would degenerate in character without struggle, as all history clearly shows. The great danger is that men will yield to the temptations of ease and luxury, to the manifold temptations of selfishness and pleasure. Even for workmen to work for wages only, simply for what they can get out of their work, tends to degrade them. Workmen must seek a loftier ideal, and do their work for God and society. And tradesmen must do business, not to accumulate wealth, which too often ruins the children in spending as the fathers in making-and certainly hinders the progress of Christianity. What the age needs is a true Christian socialism, and a true Christian anthropology. Atheistic sociology and materialistic anthropology will only lead to confusion and ruin—the destruction of the best interests of the family, the nation, and the race. All work must be done on Christian principles and in a Christian spirit, and temptations and difficulties must not drive men from work.

Now Christianity ought to produce intelligent and conscientious workmen. Much of the work of this age is fittingly spoken of as "scamped." According to our dictionaries a "scamp" is a low worthless fellow; and so work that is "scamped" is ill-done and worthless. Such work ought not to be turned out of Christian hands. Religious

men ought to have more pride in their work, at least more grace and conscientiousness. The lowest kind of work, and work done out of sight, ought to be done from principle: and a Christian man ought to put his whole soul into his work. Christians ought not to be inferior but superior workmen; their Christianity should quicken intellect, and stir the deepest depths of the heart. An excellent architect says: "The truth of the gods" (of Greece) "was in proportion to the solid beauty of the temple reared in their honour." And Renan adds: "The parts of the building not seen by the public are as well constructed as those which meet the eve." When will Christians do their work like that? Work of every kind should be done in the best possible style and spirit. We cannot conceive of Jesus Christ doing inferior work; and Christians ought to see and feel that the credit of their Christianity is at stake in every sphere of secular labour. When Christians are as pure in commercial life as in their devotional life; when their business energy becomes a thoroughly sanctified force; and when they truly live their religion in the whole round of everyday affairs, Christianity will become a marvellous power in the commonwealth, but never what it might and ought to be "Nature is a picture exactly arranged for human till then. vision," and Christianity is also a picture arranged to be seen in the common work of life as well as on Sunday. The rapid stream, as it hurries on to join the river and then to pour itself into the ocean, is beautiful, clear, musical, and wholesome; but dam it up, and it becomes loathsome, stagnant, injurious to health: even so a busy life is healthy and

happy, and an idle life unwholesome and miserable. The life of a Christian working man becomes truly charming, is bright with a peculiar fascination all its own, since Jesus Christ became a carpenter. There is poetry in it, imparting a splendour contrasting favourably with the miserable idler killing time and living a useless life, like a tree occupying space and soil but producing no fruit.

Since Jesus Christ loyally accepted the common lot of a working man, every Christian especially ought to do useful Christianity does not determine what our particular work shall be. Evidently all cannot be carpenters. Christians may safely follow where Jesus Christ leads them. The commonest work may be done religiously, for His carpentry was done in a proper spirit. It may seem late in the day to speak or write in this fashion; but Romanists and Ritualists are busy establishing retreats for the devout; and we must stoutly contend for the more excellent and Christlike method of living. Alone in retreats, and in monasteries and nunneries, probably Christians have more and severer temptations than in active life in the world, as the mind is left to feed on itself. "The Catholic monastic system," says Lecky, "has been so constructed as to draw many thousands from the sphere of active duty; its irrevocable vows have doubtless led to much suffering and not a little crime; its opposition to the normal development of our mingled nature has often resulted in impure imaginations, which are peculiarly fitted to degrade the character." The possibility of living Christianity in daily life among the people is established in the New Testament, and verified in

religious experience, biography, and Church history. Christians have not always acted on the full and simple belief of this, and have produced the leaves and flowers of outward profession without truly living their religion in the ordinary duties of citizenship, and the splendid fruits of the true Christian spirit have never been properly seen. "I cannot be religious; I am in business," assumes that business and Christianity are incompatible, which is contrary to fact. Many who are drawn to the Saviour conclude that to be truly good they must live in comparative retirement. The temptations of business may be yielded to like other temptations, and a chill east wind or a Canadian winter may come upon the soul. But it is only the weak in soul and intellect, in heart and principle, who go with their commercial party in an evil way-just as straws and bubbles go with the stream: the strong stand like a rock unmoved by the successive waves which beat against it.

Mistaken ideas respecting the Christian life have led men to attempt to divorce religion from business. They have not to put business out of their minds for a long time before they are fit to pray, or to engage in religious service. It is possible everywhere and evermore to keep up the devotional spirit, to work with the hands and to pray with the heart, like Jesus Christ and His apostles; to attend energetically to secular business, and as soon as free from it to engage in family worship, in meetings for spiritual conversation and prayer, or to go to the preaching of the gospel. It is only the ignorant and narrowminded, the people influenced by the spirit generated by

monks and nuns, who represent an active commercial career as unfavourable to the highest Christian excellence. If a Christian were obligated to turn recluse when he embraces Christianity, on that principle men could not let their light shine before the people for their spiritual illumination, and the exercise of numerous Christian graces would be impossible. Monks and nuns would confine Christian goodness within great walls, shut it up from the gaze of men, and not allow it to walk openly through the world, conferring its rich and manifold benefits on universal society; would put the lamp under a bushel, and not on the stand where it might give light to all in the house; would keep the moral salt of society by itself, and not permit it to season the whole community; would only produce hothouse flowers in the Christian Church, and not bring forth hardy plants which are able to endure the keen winds and biting frosts of adversity and persecution; would not have Christians to mix freely with the busy sons of toil in a busy, pushing age, and win and mature their virtues amid severe and protracted struggles, as the Apostles, Prophets, and the Early Christians did; but they would have devout people to run away from difficulties, and produce an emasculated Christianity, without power to meet and conquer temptation, or to stand bravely against the world's bitterest opposition. If the recluse be a true type of Christian manhood, we have not so learned Jesus Christ. Men need not run away from common work to become pure; they only need to go to Jesus Christ for grace, and do all their business at His feet. The religious orders in

Romanism have inflicted spiritual injury on many minds having no real sympathy with the life of the recluse. Protestant Churches have inherited from monks and nuns erroneous ideas and morally diseased feelings, which it is not easy for ages to shake off. City men have sometimes thought it would be far easier to live holy lives in the country than it is amid the spiritual dangers of city life. But among the beautiful hills and secluded valleys they would find an evil heart, an active tempter, and a type of sin peculiar to village life. Commercial people have imagined that the very transactions of business are somehow unholy, and tended to make them unspiritual; this impression may not be logically defined to their mind, but lingering traces of it you meet in a thousand ways. But on this principle there would be no chance of true Christian goodness for the toiling millions who have to work that they may eat, and eat that they may work. Jesus Christ saw the immense difficulty this notion would be to His poorest disciples, and so He showed them the possibility of being holy amid worldly work by becoming a working man Himself. Common work to Him did not mean the loss of spirituality of mind, or injury to the religious ideas and emotions, or a daily coming down to something less Godlike. The carpentry of Jesus Christ is a complete answer to all objections to living and working among men as a thing which will destroy Christian piety. It did not destroy the piety of Jesus Christ. Divine grace can make and keep men pure in all places and engagements; and that grace is accessible alike to master and workman, to merchant

and scholar, to aristocrat and plebeian, to king and pauper. Grace was able to keep Samuel Budgett and Samuel Morley spiritually minded in merchandise; was able to keep Samuel Hick and Elihu Burritt spiritually minded in the smithy; was able to keep Captain Hedley Vicars, General Gordon, and General Havelock spiritually minded in barracks and on the battlefield; was able to keep William Wilberforce and the late Lord Shaftesbury spiritually minded in the House of Commons; and it is to-day sufficient for all sorts and conditions of men in all trades and professions.

It is perfectly clear that Jesus Christ came into the world to make men spiritually noble while discharging secular duties. "They are not of the world, even as I am not of the world"; but men of another idea, spirit, principle, and character, as Christians ought always to be amid secular scenes and influences. "Love work, keep apart from politics, and have nothing to do with office," is the saying of a celebrated Jew. It is certainly prudent advice if a man is to live a comfortable and selfish life; but perfectly contemptible if he wishes to glorify God by serving the commonwealth. In that case he must infuse Christian ideas and feelings into society by his personal presence and influence. It is not pretended that he runs no spiritual risks. The spark falls into the water and is quenched. And so Christian piety, burning like a fire, may be put out by a cold world. The Christian in any worldly office or business must be on his guard; and if unwilling to take lawful risks, the kingdom of God will be narrowed or defeated. Paul said to the Thessalonian Christians: "Study

to be quiet, and mind your own business, and work with your own hands." This is not to do something which would un-Christianise them, but make them better Christians; and is advice given to them in the near prospect, as they thought and believed, of the Lord's return to earth to take them up to heaven. Even then Paul would not have them to neglect the ordinary business of life. How much more ought Christians in this age to attend to their proper secular affairs, but to do so in the spirit of the Master.

Romanism has always tended to paralyse industrialism. Beliefs seriously affect the material welfare of a people. Our Protestant conceptions of Christianity have a great deal to do with our national prosperity. The Reformation awakened thought and developed character in England. This was done by giving us knowledge, freedom, and individuality. The commercial countries of Christendom are the Protestant ones. We have the finest civilisation in the world, because we are free to think and act for ourselves religiously. Make men dependent on the priest and you kill the life of civilisation; give men the sense of personal responsibility before God and you create social progress. Priestism has paralysed France and almost extinguished Spain. Professor Marshall says: "Holland and other countries shared with England the great ordeal which was thus opened by the spiritual upheaval that closed the Middle Ages. But from many points of view, and especially from that of the economist, England's experiences were the most instructive and the most thorough,

and were typical of all the rest. England led the way in the modern evolution of industry and enterprise by free and self-determining energy and will." Even Lord Acton, a distinguished Roman Catholic, says: "Modern history has been the history of Protestant developments. Dogmatic convictions predominated in public policy down to the days of Cromwell. . . . After the middle of the century foreigners began to foretell the predominance of the English race. The rise of Prussia followed, so that the three most important countries of the globe belonged to the conquests of the Reformation, and the product of the centuries had favoured the new forces in religion as in other things." Socialists themselves are not blind to the marvellous difference in social progress between Roman Catholic and Protestant countries. Mr. Belfort Bax says in The Religion of Socialism: "Finally, the religious aspect of our capitalistic civilisation is dogmatic Protestantism. The Reformation, which began among the middle classes, has continued, generally speaking, to coincide with them. The predominating commercial states of Christendom are the predominantly Protestant ones, while even in catholic countries the main strength of the Protestant minority lies in the trading classes." Whatever may be the defects of the Protestant world, it is pretty generally agreed among all parties, that wealth, liberty, progress accompany its principles and teaching. But it is far otherwise with the teachings and principles of catholicism. Sacerdotalism has always been the bane of national prosperity, especially in regard to the religious orders. The monastic system has seriously interfered with Christian industrialism, and tended to multiply mendicants and idlers. Mr. Lecky says: "Many thousands of strong men, absolutely without private means, were in every country withdrawn from productive labour and supported by charity. . . . In all catholic countries where ecclesiastical influences have been permitted to develop unchecked, the monastic organisations have proved a deadly canker, corroding the prosperity of the nation. Withdrawing multitudes from all production, encouraging a blind and pernicious almsgiving, diffusing habits of improvidence through the poorer classes, fostering an ignorant admiration of saintly poverty, and an equally ignorant antipathy to the habits and aims of an industrial civilisation, they have paralysed all energy, and proved an insuperable barrier to material progress." Both Lord Acton and Mr. Lecky will be accepted as intelligent and impartial authorities on this question, and they are both agreed. And though Mr. Lecky is wishful to do full justice to catholicism on account of the great services it has rendered in alleviating pain and suffering, he is obliged to say: "It can hardly be doubted that the Catholic Church has created more misery than it has cured."

It was the evident purpose of Jesus Christ that His followers should live their religion in ordinary business. He says: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Evil exists in the moral agent, and not in material things. Material things may be used for sinful purposes. But this is what in logic is termed an accident, and not an

essential attribute: otherwise the consequences would be sweeping, and the exploded theory of evil dwelling in matter might be revived and adopted in some system of modern philosophy. When Sir Wilfrid Lawson speaks of alcohol as "the Devil in Solution," he is only joking. The genial baronet only means that intoxicating drink is awfully mischievous. In these days people see if matter were evil they would have to give up their pictures, books, furniture, food, clothing, and home; to give up the finest landscapes, with their trees, flowers, birds, streams, lakes, hills, and mountains; to give up the churches in which they worship, the institutions in which they do their philanthropic work, and the very monasteries and nunneries; to give up the atmosphere they breathe, the roads on which they walk, the gas which lights them on their way-for all these things are material. The fact is evil dwells in men, and not in the things they handle in business, unless indeed they make business unholy by their greed and lies.

Secular industry and spiritual Christianity may go hand in hand. How can it be supposed that honest work tends to make workers unholy? especially considering that Christianity had its birth and first success among a people who held trade in the highest estimation. "It was the law," says Dr. G. T. Stokes, "and a very useful law too, that every Jew, and especially every teacher, should possess a trade by which he might be supported did necessity call for it." This was not only the teaching but the practice also. Even the most celebrated rabbis were sometimes good mechanics. Dr. Stokes says: "One rabbi was a shoemaker;

Rabbi Juda, the great cabalist, was a tailor; Rabbi Jose was brought up as a tanner, another rabbi was a baker, and yet another was a carpenter." There is little doubt that the physical health of students would be greatly improved by some measure of manual labour while prosecuting their mental work. Jesus Christ cultured His mind and worked with His hands. Students in this age have to take long walks, join the rowing club, go into the cricket-field, and on the tennis-lawn as a substitute for some healthy handicraft. The Jews took a truer, nobler, wiser view of life than many Gentiles do. In their earlier and best history they were a nation of brothers, their laws were simple and humane; and not till some of them grew rich did they suffer from social oppression. Will these older, simpler, happier times return under truer conceptions of Christianity? Let us hope so.

Cardinal Manning says: "Of all the chilling and isolating spells of the world, none are more deadly to the Christian life than politics and trading; they are the foster-fathers of self-will and self-interest; and these lie at the root of our modern English character." Yes, if conducted in a worldly spirit, but not if carried on in the spirit of Jesus Christ. We have in the Old and New Testament convincing historical evidence that men may be conspicuously Christian in secular industry. It was in business that Abel was righteous, Enoch walked with God, Abraham was strong in faith, Isaac was obedient, Jacob was prayerful, Moses meek, David the man after God's own heart, and Daniel was devout. Jesus Christ made ploughs

and other useful articles, yet kept pure. Secular work was done by the prophets, and they remained holy. It was only occasionally that they were employed in prophesying; in some national crisis, some fearful aggression, kingly immorality, foreign invasion, domestic oppression, or national neglect of duty, the prophets came boldly to the front and spoke the Divine message to kings and peoples-for the rest of the time they were common workers among men. The disciples of Christ were common workmen. went about his fishing, and James and John went with him. Paul and Aquila made tents. The overwhelming majority of the early followers of Jesus Christ were poor working men. This is so still, and likely to remain so, notwithstanding the dreams of state socialism which would require physical force to carry them into practice, a principle alien to the spirit and genius of Christianity.

It is perfectly right to contend for better homes and a living wage; but homes and wages are only circumstances, and men themselves need making virtuous that they may use their homes and wages aright. Now it is thought that the carpenters in great towns and cities were chiefly Greeks, who were workmen of great skill and intelligence; but that in the villages they were Jews. And while the carpenters in the great centres of population were in comfortable circumstances, the provincial carpenters residing in small towns and sparse populations were generally poor. So Jesus Christ took upon Himself the lowly estate of the toiling poor. The tendency in all ages has been to exaggerate the value and importance of wealth. People

have always looked with admiration and longing on material magnificence. But happiness, goodness, usefulness, honour, respectability do not depend on wealth and luxury. There may be "plain living and high thinking"; lowly circumstances and intellectual riches. A working man may have a clean cottage, small library, some pictures, a virtuous and economical wife, lively children with fine rounded limbs and blue eyes like forget-me-nots in the neighbouring brook, possess all the necessaries of life in plain yet comfortable fashion, and all the while be as happy as a king, and a great deal happier than some kings. I have visited scores of such homes in the country that were made lovely by Christianity enjoyed and truly lived. The poverty of Jesus Christ was not pauperism; it was simply the common poverty of the ordinary working man. Distressing, grinding, heart-breaking poverty is comparatively rare, and is generally speaking remedial; but simple, honest, ordinary poverty, though calling for prudent forethought and self-denial, may allow enough for the common wants of man, and he may be fairly comfortable in his lot. The toil and poverty of Jesus Christ show us that the true grandeur of life consists in the inner living and not in our outward condition. We may not be rich, brilliant, distinguished, yet we may find life really worth living. Many a working man lives in a house of his own, but Jesus Christ never enjoyed such a privilege. At Nazareth He shared the house with His parents and His brothers and sisters. At Capernaum He lodged with Peter or one of the disciples. When preaching He was supported by the

kindness of the people, chiefly the poor. Ordinarily He lived on barley bread and fish—at least these were the articles of food the disciples took with them when He multiplied both for the hungry multitude. His food and clothing were of the poorest. He only occasionally dined with the rich, though His religion was for all classes of the people. Worldly philosophy and pagan civilisation put the emphasis on circumstances; Christianity places the emphasis on character.

Let us look into the infinite meaning of the poverty and secular work of Jesus Christ. Why did He come as a working carpenter and not as a prince? Did He wish us to see the hollowness of wealth simply considered as wealth, and the dignity of intelligent, contented, sanctified poverty? Robert Burns sings for the peasants of Scotland: "We dare be poor for a' that." Dare Christians sing it practically? I may be told in this age it is a commonplace to talk of the dignity of labour and poverty; that all intelligent Christians believe in these things now. I wish they did in any real and practical fashion. When they rise in the world they are ashamed to say they were born poor and toiled for their bread. They do not take their poor relations and poor men generally into their grand parties. They are pained because county families ignore them. They act as if it were not respectable to be in retail business. There is something infinitely little about all this which helps to keep up pagan caste in Christianity. If not respectable to sell coal in a small way, how dishonourable it must be to own acres of coal and to sell tons. If not respectable to sell sheets and blankets behind the counter, how degrading to be millowners and to manufacture them. We wonder with great and growing wonderment why Jesus Christ became a poor toiler for bread, if not to take shame from poor toilers. Was it not to humble the pride of birth and fortune, and to teach self-sacrifice? The fundamental fact must be recognised in Christian teaching, and it may have a deeper meaning in Christian industrialism than has yet been admitted.

The simple announcement of the gospel is touching and beautiful: "He hath anointed Me to preach the gospel to the poor." Jesus Christ became the Teacher of the poor, and cared deeply for the manifold interests of the poor toiling millions. Is He as much the Friend of the rich as the poor? Yes and no. There is a sense in which Jesus Christ was the real and true Friend of the rich. He taught a good deal about money. He regarded the wealthy as in the gravest peril because of their riches. This has not been fully recognised in Christian teaching. It will yet have to take a different place in the pulpit. Jesus Christ was the poor man's Friend and the rich man's Friend too; for He longed to benefit the poor and the rich by making the poor man rich and the rich man poor. He Himself was rich and became poor for the cause of humanity, that the rich might follow His example in the truest and noblest sense. And while Christianity makes the rich richer by making them charitable to the poor and generous toward the cause of the Cross; it makes the poor in every way better off for both worlds when it is allowed fairly to operate on heart and life. I do not expect the time to come when there will be no poor in my country, but I do expect the time to come when there will be no paupers.

Christianity has a special mission to the poor. Of old it was said: "The poor shall not cease out of the land." Jesus Christ said: "And the poor have the gospel preached to them," when He had just stated His marvellous material works, as if this moral test of the truth rose infinitely above all miraculous tests. He said to the disciples: "The poor ye have always with you." It is well for the rich that we have the poor with us in this age. How could rich Churches get on without the poor? How infinitely poorer they would be without the poor. How much blessing they owe to the poor. The poor find the rich work to do, objects for their sympathies, and a sphere for the exercise of their benevolence. Take these things out of the life of the rich, and how narrow, barren, and joyless their life would become. For their own sake even the rich should be kind to the poor. If they invite the rich to their fine homes and good tables, they simply give an additional luxury when their rich neighbours have enough already; but if they invite the poor, they distribute good to the necessitous. Jesus Christ always cared for the poor, and fed them by miracle rather than let them starve. We must work miracles of loving-kindness by economy, and by the machinery of society. It may be difficult in a busy. modern life to attend the needy around us; but "time must be redeemed for the poor man; the world is too hard upon him, and makes him pay too heavy a toll out of his short life."

Let it then for ever be a settled thing in society that it is indeed a proud distinction to be a Christian working man. And while some conclude that the ideal of humanity is not to live by labour, but to live without doing anything; and while, too, they boast of their wealth and illustrious pedigree, let Christian working men glory in honest toil and in being the disciples of the Divine Carpenter-giving welcome to their friends not by luxuries, but by homely virtues. If Christianity were at all the religion of a class, it would be the religion of working men-for Jesus Christ was a comrade in toil. He was born in a lowly cattle-shed and cradled in a manger. And the offering for Him in the temple was the offering of the poor-a pair of turtle doves or two young pigeons. He was not educated at any college or university; and was through His entire career one of the people. If working men forsake Jesus Christ, I think it is because they do not truly know Him; and I am very anxious that they should know Him really and truly. He is the most noble and Godlike Man in all history, a true King of men. Is it not kingly to be honest, industrious, virtuous, and Christlike in condition and in toil-kingly to be poor and good?

Jesus Christ did not utter words of discontent and rebellion. He reasoned fairly and acted honourably, employing His clear, cool, and comprehensive intellect in putting principles and laws of action before the people. At the same time He had a soul fired with enthusiasm

for the poor toiler. He had patience; for He knew that a true, pure, and broad Christian socialism would at length grow up in a religious community, as in fact is seen and illustrated in the Acts of the Apostles and the Epistles. He was the creator and the most illustrious example of altruism—an altruism which is carried on to this day; for there is a wonderful revival of altruism in this age, and it is one of the greatest factors in social evolution. The interest of the Church in the poor is growing. Christians are waking up to understand, at least dimly, that the future of religion means freedom, progress, the improvement of environment, and the transformation of character. Industrialism must be taken up by Christians precisely where social politicians lay down the questions; while they theorise, we must work out details; while they form schemes for the community, we must work for individuals.

We must get the people to see and understand Jesus Christ as He was seen and known in the days of His flesh; to wake up from the long dream of materialism; to seek supreme satisfaction in Him; and to make evident the reality and nobleness of His great work among men and for men. We must speak as Jesus Christ spoke, feel as He felt, act as He acted, and live His life over again in our own. He taught and helped the poor; our end is the same, though it may have to be reached in another way. "I am convinced," says Pastor Naumann, "that if Jesus Christ were among us now He would deal less with the blind than with the unemployed, for the misery of the workless is

greater than the misery of the blind." Dr. Robertson Nicol adds: "We fail in our service to Him if we find no solution for the labour problem." The best way to help the poor is to find them work and leave them independent and self-respecting, not paupers.

No doubt we are suffering in England to-day from strikes and atheistic socialism, because of the selfishness and neglect of the past. Men of property and education lived for themselves; and we are reaping the fruit of their errors. From the narrow study of history it seems as if Providence worked on the side of the strongest. Time works its revenges. The politics of nations, Court intrigues, and might being regarded as right, are enough so shake our faith in God and man. The strong have not defended the weak, but crushed, oppressed, and robbed them. Is it any wonder that atheistic socialism exists? Wrong-doing has a tendency to come home to roost nationally. There are two great aims of legislation, for the individual and the State. Greece and Rome regarded the interests of the State as supreme; modern governments look more at the interests of the individual. We must go from man-made systems to the Divine plans of the Lord Jesus Christ. Christianity alone will render governments humane, and build up the commonwealth on a foundation of justice, benevolence, and peace, as the outcome and necessity of its generous nature just as flowers cannot help blooming and fountains flow because they must. Goodness in the cause produces goodness in the effect. And under Christianity there will yet be government by the best, and this is what we want, not by the best off; for as someone has said, "there are lords and shoddy lords"; noblemen who are truly noble, and noblemen who are ignoble. Jesus Christ will make a nobility of true goodness in all classes and in all governments. Erasmus says of Sir Thomas More: "His Utopia was written to indicate the danger which threatened the English commonwealth. The second part was written first. The other was added afterwards. You can trace a difference in the style. He has a fine intellect and an excellent memory; information all arranged and pigeon-holed to be ready for use." We want many Sir Thomas Mores to-day, looking ahead, with intellect alert, and a pure soul. But we want a noble people too; and it is not pretended that all the virtues are among the poor. They have their vices and must reform. The gospel must make all things new among the governors and the governed.

Jesus Christ must inspire our national policy, make our laws, and then administer them. Joseph is considered a splendid statesman, but he enslaved the whole population of Egypt: got their money, their land, their cattle, and made the people slaves. His was not a generous policy, but selfish in the extreme. A great opportunity for a paternal government was lost. We must not blame Joseph too severely because he did not live in advance of his times. He was a type of Christ in purity of character, but not in political philosophy. Christianity teaches the true lesson of social generosity, and cares for the whole interests of the race. Carlyle says, "All things belong to our Father God and His children of men," but sheds no light on the

distribution and appropriation of property. There is the difficulty of getting a living from the soil; the inequality of men in health, talent, and character; the strong instincts toward self-interest; the tendency of populations to outgrow the possibilities of subsistence; but the best cure for all social misfortunes is the policy inspired by Jesus Christ, who taught that the love of God should be supreme, and that from it should spring love to our neighbours as we love ourselves.

How comes it to pass that thousands of working men to-day distrust the Church of Jesus Christ? Does the blame lie with ministers who fail to understand the times in consequence of not looking properly into the nature of things, not looking below the surface? Have we been dreaming that our pulpits would stand firm amid social earthquakes and political shocks? Is it not an idle dream? If people forsake the Church there is an end of progress. Is it the people who have forsaken the Church, or the Church which has forsaken the people? As one puts it: "Are the working men outside the Church, or is the Church outside the working men?" We do not fear for Christianity; we only fear for the Church. Ministers are slowly setting themselves to the greatest tasks of the future; and the Church of the future will be the Church which does God's work most completely. Ministers must live for the poor, the down-trodden, the neglected, the oppressed. It will cost effort, but industrial questions must be mastered; and we must seek in Jesus Christ strength to bear the new burdens. We must see everything from His standpoint.

The marvellous deeps of Christ's gospel will be opened up to us if we be thoughtful and loving students of it. Christianity is equal to all difficulties, and want of faith in social progress is simply want of faith in Jesus Christ. We need have no real fear for the future of the world; we only need properly work Christianity—to march forward in Christ's name, and He will open a way for us, perhaps, where we least expected. The world is not old and wornout; it is truly young and blooming since Jesus Christ is on the side of truth and right. Trust not in political agitations, but in the truths and principles of Jesus Christ. Working men in this democratic age must guard against becoming despotic, or else sooner or later they will certainly suffer for their un-Christian conduct. Despotism is wrong, whether practised by the poor or rich, the many or the few, the artisan or the aristocrat; and our motto must be what the angels sang at the birth of Jesus Christ: "Peace on earth and goodwill towards men." We must find some way of bringing together the poor and the rich more than is the case in English society. There exists among us a great amount of conventional Christianity, but I question whether the Churches have half learned the deep significance of the secular toil and the poverty of Jesus Christ. We must tread in the footsteps of the Divine Man of Nazareth, and enter into the deep study of Christian industrialism.

CHAPTER II.

THE INFLUENCE OF JESUS CHRIST ON THE TRAINING OF WORKERS.

It is tolerably clear that Jesus Christ attached great importance to the training of His disciples. On their conception of Christian truth and work much depended as to the future progress of His kingdom on earth. Their personal training would give them the best idea of training others. Jesus Christ was the Maker of men who proclaimed the kingdom of heaven; and He so made them that they might go forth to make other men who, in their turn, would take up the work and carry it on when the first disciples were in their graves. If we are not capable of creating men to do the work of God to-day we are failures; for making men for the times is one of the highest tests of Church efficiency. Professor A. B. Bruce says of Jesus Christ, in The Training of the Twelve: "Both from His words and from His actions we can see that He attached supreme importance to that part of His work which consisted in training the Twelve. In the intercessory prayer-John xvii. 6 e.g.—He speaks of the training He had given these men

as if it had been the principal part of His earthly ministry. Such in one sense it really was. The careful, painstaking education of the disciples secured that the Teacher's influence on the world should be permanent; that His kingdom should be founded on the rock of deep and indestructible conviction in the minds of the few, not on the shifting sands of superficial evanescent impressions of the many." He could not train the whole nation, or the whole mass of His followers in three short years, and so Jesus Christ selected and specially trained the Twelve for their work, infusing His own ideas and spirit into their minds. Old ideas and beliefs, old prejudices, old habits had to be completely uprooted; and new principles, new knowledge, and new practices had to be imparted. The men had, in fact, to be made over again; and so made as to be capable of creating their successors. It was no small and easy task which the Master had set before Him, and He felt the necessity of thoroughly training His first converts.

Should not we in this age act on the same principle, and thoroughly train Church workers of all kinds? Train them individually, spending almost infinite pains in training thought, sympathy, and habit. In weekly religious meetings for special conversation and prayer, in Bible or select classes, and in Mutual Improvement classes, the respective conductors have splendid opportunities of suggesting laws of work which will be simply invaluable in the future life of the young. But there should be the formation of special training classes for the ablest young men and women, that they may receive a more complete training than less capable

persons. Work itself is a certain training, rough and valuable, no doubt; but to leave people to find out for themselves the best methods of Christian work is like leaving them in this age to educate themselves. By self-training many splendid workers have been made in the past, but in the nineteenth century of Christianity better principles of training should obtain, and better work be done for Jesus Christ, else past thought and experience have been lost upon us.

The training of the disciples was partly physical. lived on plain food, and not on luxuries. They lived with the Master in the open air, and not in a close and exhausted atmosphere. They had plenty of walking exercise, and did not waste their strength by burning midnight oil. cautioned them against overwork and worry, which kill so many of His best workmen. He told them not to be anxious about the things of the future, but to leave such matters in the hands of their Heavenly Father, and carefully to cultivate habits calculated to secure good health and long life. When they required relaxation and quiet He said to them: "Come ye yourselves into the desert place and rest awhile." This is Christianity for the overworked and exhausted worker, a very real and necessary part of Christianity, and not sufficiently studied by Christians in danger of sacrificing health and sinking into a premature grave. The laws of health are God's laws as really and truly as any other laws written or unwritten. And Christians are under obligation to keep physical laws, to glorify God in the body by taking care of the body so as to get the most work out of

it for Jesus Christ. Sometimes the disciples "had no leisure so much as to eat"; and the Master saw that on this principle His workers would soon break down, and so He took them into solitude for repose. It is needful in this hard-working age to go alone for rest to the weary minds and tired bodies; and solitude is favourable to mental and physical repose. All noble natures need quiet opportunities for meditation, reading the Bible, prayer, and self-examination. There are busy seasons when ministers and Church workers have scarcely time for ordinary meals. nature cannot go on long at this high pressure. The overbent bow will soon break. Jesus Christ knew the full value of rest for His servants: knew that in the end they would do more and better work; knew that the trials and breakdowns often occur by making greater demands on nature than it was ever meant to meet-and so He made it a religious duty to give nature fair play and proper treatment. If a man has a great work to do he must care for his health, or be greatly crippled in his usefulness. If a vessel be going on a long voyage with a valuable cargo, the health of the crew and the sea-worthiness of the vessel must be examined. And so the physical health of Christian workers, as well as their spiritual condition, must be attended to if the Churches are to do the great work that lies before them. Christianity is a religion for the body as well as for the soul and intellect; and the training is incomplete which does not take in the whole nature of man. It is far too common for man to act from one motive and to try to get credit for another; and too common for Christians themselves to think and act as if caring for one part of Christianity atoned for the neglect of another—when the fact is the whole law must be kept.

The disciples received a wonderful intellectual training from Jesus Christ. His intellect was an epoch-making one. The world has dated from Him for eighteen centuries, and does so in this age of science and philosophy. To be under the influence of such a mind for the space of three years was in itself an education. Jesus Christ trained these men to use all their mental faculties to the greatest possible advantage. To get insight, knowledge, power, usefulness from all things around them. They were to reflect on all they saw; constantly to note facts and to look into their deep significance. It was for them a duty and privilege ever to hear the voices of truth from every quarter, and to get the full intellectual benefit from every circumstance in life. And we to-day should train all Christians, and especially all organised workers in the Church, to close observation on national life and social questions, and deep reflection on the facts and events of the times, as well as to see the wonderful revelation of nature, and the still more wonderful revelation of the Bible. Whenever and however God speaks, they should maintain the right attitude of mind toward Him, and thoughtfully listen to all truth from experience, history, and Holy Scripture. There is no training for the intellect equal to the training of Christianity. The highest form of truth comes from the New Testament. If so many Christians were not intellectually indolent, what a marvellous influence Christian truth would have on the commonwealth.

Christians ought to be a race of intellectual giants, but through idleness they are too often dwarfs. Now Jesus Christ saw the need of trained men for His work; men of thoughtfulness, observation, reflection, intelligence; men in every way qualified by diligent self-education or by regular training. He Himself was trained in the home-school and in the village-school in the study of God's Word; but in the study of scenery, of society, and of the deeper meaning of the Bible, He was principally self-trained. He gave the benefit of His large mind and mental industry to the men immediately under His care. Christians in this particular must imitate Him. We see in the circumstances of the times the growing necessity for trained minds in every department of Christian work. The sympathy, wisdom, and the far-seeing intelligence of Jesus Christ call us to copy His example in training workers in His kingdom. Christian Churches in these days are so impatient for results that they will not allow time for any crop of fruit to ripen, whatever experiment is being made or whatever new method of work is being adopted. It is much the same with regard to the training of Church workers. The common idea is that time taken up in training men is time lost. But in all probability for want of proper training much time is wasted and much of God's money unwisely expended.

Jesus Christ felt the need of training His disciples spiritually. They had a great spiritual work to do, and must have personal spiritual fitness for the enterprise. Unspiritual men would not have any heart or interest in the mission of spiritual Christianity. So Jesus Christ created

spiritual sympathies, and then rightly regulated these spiritual affections and aspirations. His disciples were trained to simple faith in God as their Father; trained to hope, love, obedience, self-sacrifice, patience, submission, and enduring effort for the salvation of mankind; trained to pray for all necessary things for themselves, the Church, the world, and especially for the universal establishment of the kingdom of God on earth; trained to suffering, courage, and, if need be, to die for God's work among men. This spiritual training is of the first importance in this age. We may succeed in our Christian work in spite of defective physical and intellectual training, but not without the proper training of the heart. Without conscious spiritual dependence on God work for Him will be done in a perfunctory manner. The conveyance needs the horse to draw it; the tools need the workman to use them; the engine needs the driver to guide it; paint and brushes need the artist's brain and hand to produce a picture; and so we require God to use us before we can be useful to others. Sometimes there has been the best training of the best intellects of the nation, but it has been powerless for spiritual good. The gifted men so trained had no spiritual experience, no spiritual life; were neither converted nor instrumental in converting others. Electricity must have a proper medium or it cannot pass from object to object. The non-conductor hinders its circulation. It is precisely so in spiritual religion. The cleverest training of intellect cannot spiritualise men and make them successful in the evangelisation of the community. Education, ordination, and ecclesiastical position

will not make true ministers of Jesus Christ. When the best possible mental training has been given, ministers and Christian workers of every grade have carefully to culture the heart. There may be literary, scientific, artistic training; the thoughtful preparation of sermons, Sunday-school lessons, mission-band addresses; but without spiritual preparation, without the heart getting into sympathy and harmony with Christian truth, into sympathy and harmony with the spiritual purposes of Jesus Christ, all will be useless and unprofitable. The worker must be in close spiritual touch with God. The need and importance of this frequently comes out in the spiritual training which Jesus Christ gave His disciples. "Without Me ye can do nothing." They would be utterly impotent unless He assisted them in their great spiritual work. It is so still in His kingdom. The cleverest men, the greatest scholars, philosophers, scientists, poets, and orators are hopeless and powerless in spiritual work without the grace and presence of the Master.

Jesus Christ gave His disciples a wonderful theological training; instructed them in the doctrines and laws of the kingdom, as is seen in the Sermon on the Mount, the narratives and incidents of the four Gospels. Theology is certainly the noblest of the sciences. Yet some professedly Christian gentlemen hate theology only a little less than they hate metaphysics. Generally speaking, these Christian gentlemen have not carefully read sufficient theology really to know what theology properly is. Rightly understood, it is the most elevating and transforming instruction

within the reach of man. Systematic theology maintains the true relation and proper balance of Christian doctrine; the tendency being to pull doctrines out of their proper relation to each other by giving undue prominence to some and unduly suppressing others. The mere theories and opinions of men must not be accepted as good theology. Theologians must be allowed to differ as medical men and scientists differ. But theology is a good thing, notwithstanding the differences of theologians; at least it is a wise and enlightened method of teaching what may be known of God from His Holy Word. There must be a more careful and protracted training of young men in theology, especially those intended for the Christian ministry. Churches this is already done; but in others the halftraining or the non-training of the past will not do in the future or the present. Theology must not be turned into a lifeless corpse in the pulpit; it must be made to live and move and breathe in a Christian congregation. The pulpit is not the place for the exhibition of dry bones, without animation, without movement, and without soul. Theology is in itself a most bright and beautiful organism, with symmetry, elasticity, and a marvellous God-given life in it. It calls forth reason, imagination, taste, emotion, and all the faculties of even the greatest and best men. Jesus Christ made wonderful theologians of apparently very commonplace men. There was singular force and beauty in their theology. The preaching of these fishermen was not the miserable process of transmuting fine gold into heavy lead. No; they made gospel theology broad, healthy, vital, grand, a wonderful and pulsating reality. Theology entered into the very souls of these men, entered into every fibre of their mind and heart. And it must be so with the theologians of the present and future Church of Jesus Christ. Mere dry, cold, formal, lifeless statements of the facts of Christianity, or the doctrines of Scripture, are not theology, but simply a theological corpse. Jesus Christ put His whole soul and mind into His theology; it was theology illuminated by poetry, philosophy, history, social science, by all in heaven and on earth. Such must be our theology in the present age, a charm and delight to the sons of men, and not theology put into its coffin and placed in the grave, but made a living force in society.

Jesus Christ trained great readers, not readers of printed books in the modern sense, but readers of nature, society, character, events, circumstances, the spirit and meaning of law, and especially of the Bible. The disciples were carefully trained to read not the mere letter, but the deeper and larger signification of the Oracles of God. Too many in this age are content to read mechanically, simply guided by grammar and dictionary; to read the Book of Books as if it were like any other unspiritual publication, and to be solely apprehended by the natural understanding. The Bible must be read by the soul, and not merely by intellect. Indeed, all good reading is reading by the soul, to get down to the soul and heart of things. Erasmus advised a young student some three hundred years ago to read in a way applicable in this age: "Read first the best books on the subjects which you have in hand. Why learn what you will have to unlearn? Why overload your mind with too much food or with poisonous food? The important thing for you is not how much you know, but the quality of what you know." Jesus Christ wanted true readers in His service, readers who looked below the surface of things, and especially readers who read Christianity in its relation to the past, the present, and the future—reading the purpose of God in redemption by Christ as the true history of the world. All else will fall into its proper place and be better understood if men firmly grasp the grand signification of the Bible. In many ways, therefore, Jesus Christ trained the disciples to examine not the cold, hard letter, but the sense of Scripture.

The disciples were trained truly to observe; to see things with their own eyes, and not simply to look at events and circumstances through the eyes of other people. Original observation is the great thing for all of us. The power of seeing things is a great and wonderful power, a gift to be diligently cultivated, especially by Christian ministers and Church workers. Gilbert White of Selborne and Richard Jefferies were wonderful observers of nature. Other people said they never saw what these great seers saw. Of course they did not, because they had not eyes to see. Darwin possessed the power of observation in a marvellous degree, and deeply regrets that Herbert Spencer, while a great philosopher, had not been an equally great observer, as it would have given great authority to his philosophic speculations. When Moses saw the burning bush he said: "I will turn aside now, and see this great sight, why the bush

is not burned." He would carefully look into the thing for himself. The gift of correct observation is a splendid talent. A great and accurate observer is almost equal to a great reasoner. Not only are there everywhere in life magnificent things to see, but there is also the possibility of getting eyes to see them. We see things with the power of seeing which we possess. The disciples were exhorted to lift up their eyes that they might see the fields already white unto harvest. They were keenly to observe the signs of the times, that they might learn the indications of God's will in providence, see the needs of the people, and see the opportunities of spreading the kingdom of God in their generation. It is truly astonishing how little people sometimes see. Even the most intelligent are frequently blind to the grandest movements going on around them. Lecky says: "That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, who were profoundly conscious of the decomposition around them; that all these writers should have utterly failed to predict the issue of the movement they were observing, and that during the space of three centuries they should have treated as simply contemptible, an agency which all men must now admit to have been for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition." These philosophers and historians did not see the meaning and purpose of Christianity. In the same way Stephen intimates that Moses thought the children of Israel, at the time he slew the Egyptian, "would have understood that God by his hand would deliver them, but they understood not." They did not see the signification of the act, that it was not at all a deed of private revenge, but a blow struck for national liberty. So our scientists profess to see something in animals resembling conscience in man; and they therefore speak of conscience in animals. But really is not this largely to mistake resemblances for identity? However, it is clear in a thousand instances around us in daily life that men see and do not see—and so they need to be trained to observe that they may see truly.

Jesus Christ carefully trained thinkers. The disciples did not always at first see the profound and comprehensive meaning of the Master. Sometimes they misunderstood and even grossly perverted His meaning. But upon reflection they saw a larger and grander signification than at one time they perceived—especially as the Holy Spirit progressively illuminated their minds, bringing things to their remembrance taught them by Jesus Christ, and shedding light upon the truth and upon their understanding. In this way they were able to think out the Christian truth already deposited in their receptive minds, and then to teach the truth to others. But there is far more in the four Gospels than they saw or than we yet see; and thinkers will continually discover new and deeper meaning in the words of the Lord Jesus. The disciples to-day must be trained to think out their theology, and not to rest in mere traditional beliefs. Patient thinking

will always be rewarded with clearer and fuller views of New Testament teaching. No one has yet got at all the truth. Rubinstein, the celebrated musician, said: "When I omit my daily practice, on the first day my mother notices it; on the second day I notice it myself; on the third day the defect is observed by my critics." Excellence is the reward of patient toil in thinking as well as in music. Even a man of genius and scholarship must be a thinker, and perseverance in thought sees the broad and well-balanced truth.

Jesus Christ trained His disciples to be great workers. He did not train them simply to theorise and speculate, but to spread Christian ideas and to put knowledge into practice. They might have wasted life with all its marvellous powers and splendid opportunities in curious speculation and empty dreaming. He therefore set them to work for His glory and the good of the people. Work itself is Divine worship in a particular form. By hard work for Him and for others they were to keep themselves right, and to assist in making and keeping their fellow-men right, both of which are vital points in the kingdom of God. Work is a wholesome tonic, but it must be work under the inspiring example of Jesus Christ, and in the inspiring belief that He will triumph over all the powers of darkness. Downright idleness is one of the worst forms of wickedness, and one of the greatest curses in the Church. Dr. Boyd tells us that on one occasion, at St. Andrews, Dean Stanley produced a curious memorandum of a conversation with Carlyle. Carlyle describes his intense

excitement when in Edinburgh he finished his first reading of Wilhelm Meister: how he went out at night, and walked the dark streets saying: "God intends us each to do all we can." And the wonder of wonders is that God came down in the likeness of man to teach us how to do our work. Life is given for this work. If we work to please ourselves, or to please the great and influential, or simply to please those we love in the flesh, we pervert life; but if we work to please and honour Jesus Christ, we gain everything for ourselves and for the community.

Jesus Christ trained His followers to lofty ideals. They were to be perfect as their Heavenly Father was; to struggle up toward it, perpetually to aim at it, and never to rest till they attained moral perfection. They were to be merciful and forgiving not only to the extent of seven times, but of seventy times seven. The moral standard was high. They were not to be Christian weaklings, but strong, and to quit themselves like men; like men with minds of their own-and the strong men are ever the tender-hearted, the merciful and forgiving men, and the weak men are the cruel and unforgiving men. The moral ideal was so lofty that their righteousness was to surpass the righteousness of the scribes and Pharisees-the most religious men of their times—in the cultivation and practice of noble principles, pure motives, and disinterested benevolence: they were to go infinitely beyond these popular types of goodness. How much for Jesus Christ and for His work among mankind depended on what the disciples were going to be-true men or the mere apologies of men.

He wanted for His purposes the purest and noblest manhood. He wants it still. So the disciples were to imitate Him, for they saw the Father in the Son—the finest Pattern of goodness, the noblest and highest virtues; and so they were to catch the inspiration of His ideas and character, to learn of the truly meek and lowly One, and fully to take His yoke upon them, which would be delightfully easy with enlarged spiritual ideas and sympathies. There is nothing finer in literature than the character of Jesus Christ; the highest ideal of all is here, and they were to imitate this to the end. The prophets had lofty ideals, but the apostles had the inspiration of the loftiest ideal of all.

The disciples of Christ were trained by Him to use wisely and well all their personal gifts and graces. They were responsible for the faithful employment of their means, talents, opportunities, but not responsible for the means, talents, and opportunities of other people. Each was to bear the burden of his own individuality as to gifts and circumstances, but not the burden of gifts and circumstances he never possessed. When Jesus Christ gave any kind or number of talents He always expected His own with fair interest. In common life it is expected of a steward that he be faithful; and fidelity was expected of the disciples of Jesus. What could even Jesus Christ make of an unfaithful servant? What can any of us make of such a man? How could the Son of God do otherwise than bind the unfaithful servant hand and foot and cast him into the outer darkness, to mourn in bitterness over the spoiling of his destiny, when he did not and would not use even the one talent confided to him? Renan says: "I am the only person who can injure myself." By our personal unfaithfulness and wickedness we can mar our own character and sacrifice present and eternal interests. But nobody else can compel us to do so. It is our own act and deed if we prostitute the gifts and graces of Jesus Christ. There is every honourable motive to use our privileges and blessings aright. We may gain additional talents and be rewarded for ever; may bless and save our fellow-men; and above all may honour and glorify Jesus Christ.

The disciples of Christ were carefully trained to supreme concern first of all to do the work which was close to them. He said: "Go not into the way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel." This was inexpensive and expeditious work, work for which they were fitted by means and attainments, but they were not prepared at present for deep controversies and costly operations. In due time they were to go and make disciples of all nations, yet even then they were to make the metropolis of their country the starting-point of their evangelistic enterprise—"beginning at Jerusalem." Go to your own neighbours, your own friends, your own families, your own countrymen first was the commission given to the apostles by the Master. What does it teach us if not that we are to care first for those at hand as the most economical and expeditious way of spreading Christianity? It is the most remunerative work as well as the least expensive in means, time, strength,

influence, and talent. No language to learn, no outfit required, no passage money to pay. Carlyle proclaims the same message to men: "Do the work that is next thee." This prepares the way for doing work farther away, and gathers power and means and workers to do work that is far-off which needs doing and which must be done. The disciples were to use their own good judgment and make the best of everything which lay ready to their hand. In this way they were to move forward to the regions beyond.

Jesus Christ trained His followers to united effort to extend His kingdom. Divided they would be weak and fail; united they would be strong and successful. In good and in evil union is strength; only in evil there is an element of decay, and in goodness one of marvellous vitality. There is not now, and was not even in apostolic times, and probably never will be the unity of uniformity. Perhaps the unity of a mechanical uniformity will not exist in heaven—for this implies a dead level of mind, thought, intelligence, freedom, service, character, and such a condition of things is improbable in glory. In nature we have unity of type and variety of development in mosses and flowers and trees. So in the Churches we have manifold variety of character and work amid unity of life and belief in Jesus Christ. In the early Christian Church the Jews wanted to exclude the Gentiles; then by and by the Gentiles wanted to exclude the Jews. There never was formal unity, but a unity of faith in the essentials of the gospel, and combined effort in the spread of it; and probably this is the only unity we can expect while human nature is what we find it in all history and experience. Yet we may be one as Jesus Christ taught and prayed we might be, one in life, belief, and work in all the essentials of Christianity. Bishop Hannington says: "It struck us, as it must strike everybody else, both here and in the Church of the Nativity and of the Holy Sepulchre, as sad beyond measure to see Turkish sentinels standing everywhere to keep peace between Greeks and Roman Catholics, and to prevent the free fighting which not unfrequently breaks out between them." So free fights too often occur in another way between Churches at home. Surely for Christ's sake a better state of things should be approaching!

Jesus Christ trained His disciples to economical methods of service for Him and for others. When He fed the multitudes by the miraculous multiplication of loaves and fishes He required the disciples to gather up the fragments which remained over, that nothing might be lost. This law was to be carried into all service for the Master. It is not only a protest against material waste, but against all moral, spiritual, and intellectual waste, the waste of time, means, opportunities, talents, energies, and indeed of all sorts of Divine gifts. Regard must ever be had to accomplishing the greatest amount of Christian work with the least expenditure of means and effort. This is the Political Economy of Christianity applied to His service, and is of immense importance in all Church-work. And Christian workers must gather up the fragments of each other's work, that nothing of value may be lost in the service of Jesus Christ. That is to say, Church workers of every grade must be

taught to do their work so as not to interfere with or destroy the work of other Christian labourers. Too commonly one set of Christian workers has undone the work of another set of workers. This doing and undoing, building up and pulling down, gathering together and casting away, planting and plucking up has been the curse of religious workers in the past; and the astonishment is that Christianity has not been completely destroyed. A wise economy of effort is as much needed as any other economy in the Church of Jesus Christ. Is it not so especially with reference to the want of economical methods in work between Church and Church? The Rev. J. F. Howson, son of Dean Howson, says: "To draw Dissenters into the Church, and make Churchmen of them, is called proselytism. I do not see why we should be afraid of this sneer. I do not see why we should either deny, or apologise for, this work of bringing in from Dissent, all whom we are able to convince. Surely it is part of the Church's mission; surely it is part of the work we are bound to do. If we are clearly persuaded in our own minds, that Church doctrine is truth, and that separation is a cause of weakness, we cannot (I say it emphatically), we cannot be content to cry, 'All going to the same place, and it doesn't matter which way we go.' It does matter; and the Church has not completely fulfilled her mission in a parish until every parishioner is a loyal Churchman." What if Churchmen succeed in destroying Nonconformity? Will it be in reality a good work done? What gain will it be to Christianity in England? As the cottagers have preserved the simpler old-fashioned flowers once despised by gardeners, but

now valued, so Nonconformists have largely preserved the purer and simpler beliefs and worship of the gospel despised by sacerdotalists glorying in ritual and priestism. The better elements in the Established Church and the more evangelical Churchmen are very largely indebted to Dissenters, and may greatly need Nonconformist assistance in the near future. It is for Protestant Churchmen deeply to ponder how they should act toward Dissenters in the present distress. Nonconformists can take care of themselves. Such is their number, talent, genius, scholarship, wealth, and devotion to Christianity that if true to Jesus Christ they have really nothing to fear. Has the Established Church nothing to fear? Miss Frances Power Cobbe says: "We are all familiar with a certain tone of lofty superiority common to Roman Catholics and Anglicans in dealing with Dissenters of all classes; the tone no doubt in which the priests of On talked of Moses when he led the Israelitish schism in the wilderness." And she intimates that in her judgment if ever the Dissenters are won over to Anglicanism it will not be by the Church going in the direction of sacerdotalism. And we are decidedly of the same opinion in the matter. But is it not infinitely pitiful that Christian Churches should be working against one another, wasting all God's precious gifts, simply to lead good men from one Church to another, when so many millions need converting in our own country?

The disciples of Jesus Christ were trained to a wise and open-handed liberality. He said to them: "Freely ye have received, freely give." This does not simply refer to money,

and the fact is they had not much money to give. As they were able to give money they were required to do so generously and not in a niggardly spirit. Mary's precious box of ointment for ever settles this question, and especially the widow's mite which meant the gift of all her living, and that widow may have been His own mother. Now Jesus Christ approved of this wonderful generosity. It seemed extravagant to some, but not to Him. Indeed, He openly taught that "it was more blessed to give than to receive." Commonly Christians themselves think it is far more blessed to receive than to give. But they never know the highest, noblest, purest blessedness till they begin not only to give but to give freely; and indeed they never know how much they have to give till they commence their openhanded ministry for the good of others. To induce this Christian generosity they are to think how much they have got, and especially how they got it. The first disciples had received authority to preach, to heal the sick, and to cleanse the lepers—and having got all this freely were to dispense blessings as bountifully as they had received them. In modern times Christians have received the wonderful blessings of a varied and exalted civilisation, and must give thought, sympathy, effort, affection, and all kinds of intellectual and spiritual gifts for the good of the race with an unsparing generosity. They must really believe and act upon the belief, that those are most supremely happy who give most, that giving out blessing is the highest heaven of man as it is of God Himself.

The disciples were trained to regard the lower and higher

interests of the community, to be concerned for all which concerned the welfare of mankind. The four Gospels repeatedly and emphatically state that people came crowding round Jesus Christ with their sick friends and relations; came from long distances and from a wide circuit, because they had full confidence in His sympathy and power to heal. Probably in most cases they had first tried all the local doctors, or doctors far and near, and were no better but much worse; yet immediately found relief at the hands of Jesus Christ, whose power was always equal to the demand made upon it, and who was never baffled by the most obstinate and long-standing diseases. "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people. And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic and palsied; and He healed them." These material miracles embrace complete physical cures. His enemies did not deny that He wrought these cures and cast out devils, but asserted that demons were expelled by compact with Satan. Sometimes Jesus Christ got at the soul through the body; and we have to do the same, to break down a man's prejudice by bestowing temporal good—and since God made man with a body it is right in itself to do good to the body even though the act may never lead to the conversion of the soul. Christianity cares for the whole man, for body, soul, and intellect. By duly regarding man's material well-being

Jesus Christ made the material minister to the improvement of the spiritual. Christian workers have too often ignored the method of the Master, attempting to divorce the secular from the sacred, and so doing great mischief to the lower and higher interests of men. But they are finding out their past mistakes, hence our national system of education, sanitary associations, model lodging - houses, infirmaries, ragged schools, charity organisations, and varied philanthropic institutions—all of which are not the product of scepticism, but the creation of the spirit and teaching of Jesus Christ. The Christian Church is fast coming back to New Testament principles and methods. These were never wholly forsaken, but dropped out of fair and just proportion. Now there is perhaps some danger of material interests taking precedence of spiritual affairs—which will be the infliction of a deeper and deadlier injury on society than the neglect of the body. At all events let the intelligent public bear in mind that philanthropy is not at all new in principle, but as old as Christianity itself. It is only modern in its particular form, or new in its changing application to the changing aspects of society—just as the sun is old but sheds new light on the world, giving colour, form, and substance to new growths under the skill and care of the farmer and the gardener.

The disciples of Jesus Christ were trained to face the most deadly diseases. They were not only to proclaim the kingdom of God, but to heal the sick. Jesus Christ went to the lepers, and did not shrink from the foulest diseases. So Christian ministers and Church workers to-day should

go into the worst diseases, with all their wits about them, not to spread disease but to destroy it. If they cannot go personally, they should at least go by proxy, by qualified agents or medical men who are truly Christian - and so work miracles on the body and soul at the same time. The lepers of old were little accustomed to kindness; had to cry. "Unclean, unclean," if anyone was approaching them unawares. Many in sickness to-day are unused to kindness, and need Christian sympathy and assistance in their lonely suffering. We must not shrink from risking life by exposure to dangerous forms of disease. Certainly we have not Christ's power to ward off disease, but we have the promise of His grace and presence. We should therefore go with calm confidence, for unless we completely banish fear it will predispose us to disease. Care should be taken not to go with an empty stomach, or when below par; and if the poison of any contagious disease be taken, an hour's walk in the fresh air may throw it off. These are the simple rules recommended by medical men, and seem reasonable enough. And if doctors go among the most deadly diseases to bless the body, should not we go to save the soul? If they do it for earthly fee and reward, should not we do it from love to Jesus Christ and perishing men? A Nonconformist minister in Leeds, a quarter of a century ago, requested his colleagues to allow him to take all the cases of typhoid fever during a terrible epidemic, assigning as his reason that he had no children and his colleagues had, and that it did not matter so much if he caught the fever and died, as it would if they were taken away from their families. Many of those he visited were soon placed in the grave. Two mornings in succession he woke up at one o'clock with a strong inclination to vomit. He knew that it meant that he had taken a good deal of the poison from the fever patients into his system. Still he regularly went on with his work -and never dreamt of telling anyone that he felt he was doing the smallest bit of heroic service; he simply did it as a matter of course. The same minister, in another locality, went to see bad cases of scarlet fever, when, soon after his visits, two in a house have died, and the want of ventilation in the house was most sickening. He, indeed, never hesitated to visit all sorts of afflicted cases, smallpox not excepted. He is not a solitary example; for many ministers have sacrificed life in attending to the sick and dying. Like Paul, ministers especially must say: "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus." And the people, in their degree, must not lag behind the ministers.

Jesus Christ trained His disciples properly to value life, and not to risk it unnecessarily. When persecuted in one city they were to flee into another. This is precisely what He Himself had done. It is what Paul did, and what the apostles and early Christians generally did. They were not to be afraid of martyrdom, or to run away from danger as moral cowards. But, on the other hand, they were not to covet or invite martyrdom, to throw life away in a reckless manner, and so sacrifice the precious opportunities of spreading the kingdom of God on earth. There are, no doubt,

times when prudence is the better part of valour; and to run into the mouth of the lion with open eyes is not Christian heroism, but simply foolhardiness-especially in the absence of any adequate reason or motive. Jesus Christ had refused rashly to cast Himself down from the pinnacle of the temple, or to give the Pharisees and Herod any advantage that they might destroy Him before His time, and so prevent His preaching to the people and completely training the Twelve. But when His hour was come He went forth to meet His murderers. And so the disciples were not to allow their enemies prematurely to terminate their career of usefulness, but at the proper time they were to go to prison and to death rather than deny Him and His gospel. In these days we must not assist Satan to create a storm, but we must bravely face the storm which is not of our own creating.

Jesus Christ trained His disciples to renounce, as He had done, all which interfered with their great work for men. He sacrificed personal ease, comfort, and indulgences of all kinds; lived a truly laborious and self-denying life, a life of fatigue and even of deprivation, never or seldom equalled by any zealous missionary of the Cross. Indeed, He was prepared to do and dare anything to rescue men from perdition. This is surely the type of men we want in the Churches to-day, men who are prepared to give up all for Christ; and much rough Church-work will never be accomplished unless we can secure men of this make. Generally speaking, Christians of all classes want ease, luxury, and respectability. A man might soon realise an immense fortune who succeeded in the

invention of a really new indulgence, or who formed some easier method of doing the work of life. The numerous and cheap modes of conveyance are in danger of taking the power of walking from the people. Excessive novel-reading is taking from men profound and abiding feeling, and substituting sensationalism in its place. All things are in danger of becoming artificial and unreal in this age of excessive civilisation. What we most of all need in the Church and in the country is strong men, self-denying men, men to whom work for God is their very meat and drink; men who do not want luxuries, the worship of material success, but who clearly see in all life the importance of spiritual and everlasting things; men who dare be poor, forsaken, solitary, despised, unpopular, rejected of their own generation, standing alone with the world against them for the sake of spreading Christianity. Men who are not Christian in the deeper sense deny themselves for science, literature, music, art, politics, commerce, but how little the bulk of Christians deny themselves for the sake of the gospel of the Son of God. The service of Satan used to cost many Christians far more in money and effort than their Christianity has ever cost them. Is this at all right or reasonable? Worldly respectability is fast eating its way into the Church. Christians want to be like those around them in wealth, luxury, fame, social status, and importance in their own locality, if not in the nation. Work for Jesus Christ must be done by proxy; ministers and paid lay agents must be employed to do all but that which is easy and elegant, demanding no self-surrender. Such Christians will almost give anything to buy themselves off from exhausting labours for the evangelisation of the people—just as wealthy men used to buy themselves off from service in the militia in war-times by paying so much for a substitute. Christians must come back to the spirit, character, and conduct of Jesus Christ; must gaze on Him till they grow like Him, and get inspiration from His marvellous life.

The disciples of Jesus Christ were trained to ideas of religious equality. Like Christians in this age, they were in danger of growing self-important, of becoming great in their own eyes, and of assuming a little brief authority in the kingdom of God. There arose a contention among them as to which of them should be accounted greatest. Christ put the case in a clear and strong light: "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors"—a title which princes loved to take. "But ye shall not be so." They stood on a totally different footing. The greater was rather to be as the younger, and the chief as one that served. They were not to lord it over one another, to claim exceptional power and privileges, and to look down on the fancied inferiority of their fellow-Christians. The law which for ever settled this matter, the principle which should always govern their conduct, was religious equality. One is your Father who is in heaven: One is your Master or Teacher, and all ye are brethren: neither be ye called Master, for One is your Master, even the Christ. Here we have clearly expressed "liberty, equality, fraternity," which may be a political programme, but it is also Christian. This principle

of religious equality is far-reaching if consistently and logically carried out. Some may consider this equality, as a method of helping forward the kingdom of God, a mere day-dream, a struggle for the impossible. As a matter of fact, absolute equality exists nowhere, not in nature and not in grace; not in talent, wealth, social status, or spiritual gifts. And practically laws are unequal while the means of using the laws are unequal. This is so with Conformist and Nonconformist alike. However, there is a practical and substantial equality which may be arrived at and attained. To free the Church from the fetters of the State can hardly admit of serious discussion by spiritual men in this age. To bind the Church of Jesus Christ to the State is to bring a spiritual organisation into political bondage. Christ said: "My kingdom is not of this world": not in its origin, administration, methods of warfare; but is a kingdom spiritual in its character, existing for purely spiritual purposes, and to be worked exclusively by spiritual forces. Its best work was done and its most splendid victories were won when kings and statesmen opposed the Church. And as General Gordon says: "Potentates have ever been more of a hindrance than a help to Christianity." Many excellent and devout Churchmen have scarcely mastered the principle of religious equality, as taught by Jesus Christ, and partly grudge freedom to their fellow-Christians to worship outside the Establishment, saying of some godly intelligent people: "They are too good for Nonconformists" -branding Nonconformity with inferiority.

It is clear enough that there should be a careful training

in the general laws of Church-work, while due regard should be paid to special talents, temperaments, and circumstances. Dr. Hugh Macmillan says of mosses: "The influence of cold and heat upon them is extremely limited, for the same species flourishes indiscriminately on the mountains of Greenland and on the plains of Africa." Just so Christianity will grow in any soil, in any climate, in any country, because it is a universal religion. Yet it is important that Church workers should understand the simpler and more vital laws of the growth and spread of Christianity, that they may not hinder but help its advancement. They should be trained to deal tenderly with coarse natures and vulgar dispositions, which grow rank enough in some localities, like strong weeds on poor farms; but all the while regard must be had to the distinct variety and nobler types of workers—to their personal abilities, peculiar fitness for positions, and individual dispositions. Jesus Christ entrusted work and responsibility to "every man, according to his several ability"; and so He dealt with His workers on the principle of gifts and graces, or according to the natural and acquired talents of His servants. Yet we must not think too much of mere methods, and push the principle to an extreme; for God's greatest work among men has often been done by the feeblest instruments, and in the most blundering fashion, that the excellency of the power may be seen to be of God and not of men. Now Jesus Christ trained different types of manhood, as the Church has to do in this age. Nicodemus was the type of the cautious and reflective man, Peter of the impulsive man, Thomas of the melancholy and logical man, John of the poetic and philosophical

man; while-if we may speak of women-Mary was a meditative woman, with a ready and receptive mind, and Martha was a busy domestic woman of all work. Some of the disciples were many-sided men. The seemingly timid Nicodemus had courage to go to Pilate and beg the body of Christ; the mild and affectionate John was capable of calling fire from heaven on opponents; and the bold and self-confident Peter was weak enough to deny Christ when only spoken to by a servant maid. Men were then very much what they are now, and he who best understands human nature to-day best understands it in all past ages. Jesus Christ knew the natures He had to train for His service, knew how to deal with different types of men, and adopted methods suitable to each individual case. You have to train different people somewhat differently, and to give them different positions in the Church. In the end you are often surprised with the results of your work. "It is precisely," says Manning, "those characters which the world counts weakest that gain the absolute mastery. It is by gentleness and a yielding temper, by conceding all indifferent points, by endurance of undeserved contempt, by refusing to be offended, by asking reconciliation when others would exact apology, that the sternest spirits of the world are broken into a willing and glad obedience to the lowliest servants of Christ." We all know such men.

As Jesus Christ gave His apostles an efficient training, we see there must be a more efficient and general training of young men for the Christian ministry. This has hitherto claimed far too little thought and attention from many

Churches—and in these Churches the shortest possible term of training has obtained. Now literary, scientific, and theological training of the very best kind young ministers need and must have. We must put the best weapons into their hands with which to fight the religious battles of the coming and the present age. Inferior arms and inferior methods of warfare to-day and in time to come would be simply substituting guerrilla fighting for scientific warfare; would, in fact, be putting the clock back for centuries. Intellectually the ministers of the future must have equipment for their own times and controversies, and not for days and questions long gone by. Somehow or other, too, we must generate and train force of character, a capability of ready adaptation to altered conditions of labour, a quickness of soul and mind which cannot easily be baffled or soon defeated. Jesus Christ made and trained such men, and made and trained them, remember, in the most difficult times the world has ever known. He took these men with Him into the battlefield. They saw and heard how He dealt with difficulties and opponents. Their life was not a mere theoretical learning of matters pertaining to the kingdom of God, but a grand practical training at the same time. It would be of great value to put young ministers under the care of some experienced homemissionary to begin with. To be brought face to face with the facts of life would enrich their after-ministry.

The biographer of Cardinal Manning says that "much of the success of Manning's ecclesiastical career may be traced to the secular side of his training. The education of a Catholic priest is ordinarily confined to scholastic philosophy and theology; that of an Anglican clergyman, until recently, almost exclusively literary. Manning had the good fortune to have added to these some knowledge of economic questions. He had been interested in the wealth of nations and the problems of poverty; he knew something of the relations between capital and labour; and the fact that this knowledge proved to be of no little practical value to him makes one wonder that it is not ordinarily regarded as an indispensable part of the training of the clerical career. Perhaps it may come to be so regarded, now that all sects and Churches agree that social reform is their most important sphere of work." No, not their most important sphere of work, but a most important sphere of work. The first and most important work of the Church is spiritual, and social work is secondary and subordinate, while it is of unspeakable value. Dr. George S. Barrett, of Norwich, thinks it may lead some men to pause who are urging us to take up the work of political and industrial agitation as Churches, when they know that Dr. Dale, who in the days of his physical vigour was foremost in asserting the great principles of civil and religious liberty, was utterly opposed to the intrusion of secular work into the life and work of the Christian Church. He says: "When last year I felt it my duty to utter a warning against the secularisation both of the pulpit and the Church, which takes place when philanthropy usurps the place faith ought to hold in our preaching, and the regeneration of society comes before the regeneration of the individual soul, Dr. Dale was good enough to express generous and warm appreciation of the poor service I had tried to render to the ministry and the Church." Social and political questions do not come first, and can never take the place of spiritual work; yet in this age they cannot be neglected by ministers and Christian workers of all grades. It is to hinder religious progress to make the Church, as such, political and social; but it is criminal to neglect the secular interests of the people. To keep the Church to her proper spiritual work saves the State by first saving the individual; and other beneficial work comes in its proper order.

There is special need in this age for the more efficient training of lay preachers. Jesus Christ sent the seventy to proclaim the nearness of the kingdom of God, as well as the twelve apostles. They were lay missionaries acting under the authority of Jesus Christ. Probably lay preaching is on its trial to-day as it never was previously. The spread of education, the wider circulation of knowledge, the more abundant supply of godly ministers, render it extremely probable that people will not go to hear feeble preaching from untrained men if intelligent spiritual preaching be available close at hand. Nonconformist Churches will greatly suffer unless greater care be taken in the selection and training of the lay preachers of the present and the future; and so they will be greatly crippled in one grand arm of service at a time when all their forces are required in the battlefield. Signs are not wanting of approaching lay preaching in the Church of England. Hitherto this has been a power peculiar to Nonconformist

Churches. Now all the Churches see the need of creating every possible force to spread the gospel, and are trying to build up finer mental and moral character. It is not necessary that all should be philosophers; if they were, they would ruin the Churches. We greatly need men of energy and rapid action, as well as scholars and men of deep reflection. Frederick the Great said if he were to give his government into the hands of philosophers they would soon ruin the nation. So if all Church workers were men of genius, philosophers, authors, the Church would be crippled in her aggressive movements. Hence the wisdom of God in giving us so many men of plain practical sense, as well as thinkers and scholars. But lay preachers of good head and good heart must have a more complete training. Other things being equal, trained men are the best. It is so in any trade, profession, or in the Christian ministry. The question of training in the past has received far too little attention, but there are indications of improvement in this particular. If in all trades and professions there is a long training, in the most delicately constructed work of all there is need of the best training, and Church workers must not be left to blunder on in ignorance of the laws of the New Testament, and the teachings of experience. They must be taught to distinguish between the main-roads and the byways of Christian work, and that it is wise to keep to the main-roads, only occasionally making an excursion down the by-lanes. It is especially necessary to train lay preachers in the elements of theology, Church history, and Church polity. With even this elementary training they would keep on better lines and render more efficient service. It is impossible to adopt any plan of training or any method of work without some risk of failure, and reasonable risk we must be prepared to take in the evangelisation of mankind, or fail altogether.

The increasing importance of training lay preachers and Church workers generally is seen in the growing employment of laymen at home and abroad. Presbyterians, Congregationalists, Church of England, indeed all the Churches to-day are largely employing lay workers, though the Wesleyans were the first to employ local preachers. If the employment of paid lay agents were to lessen voluntary labour, in our judgment it would be an irreparable loss to the Church of God; but in numerous instances these lay missionaries prepare work ready to hand for voluntary workers when at liberty from secular toil. Besides, lay missionaries are going in ever-increasing numbers to India, China, and Africa. They are taking charge of the secular interests of the missions and teaching the arts of civilised life, while ordained missionaries are attending to religious teaching, though lay missionaries do not altogether neglect purely spiritual work, as seen in the case of Mackay of Uganda, the China Inland missionaries, and the Joyful News evangelists. We must be thankful that this work is gradually growing in our day; and gradual growth is the law not only of nature, but of the Church of Jesus Christ.

Looking at the training which Jesus Christ gave His workers, we see that Sabbath-school teachers in this age should be thoroughly trained for their important work. It

used to be deemed sufficient if Sunday-school teachers were good Christians, however little knowledge of the Bible they possessed. Our national system of education has completely changed that, and well-informed teachers are required. But it is difficult to find teachers to take the first or select classes, and to prepare proper lessons with thought and care. Teachers' preparation classes are loudly called for, not necessarily conducted by ministers; intelligent laymen may do this work; and it is simply impossible for ministers to do everything, and impolitic, if they could, to attempt it, as it is far better to develop workers, and through others to multiply their power of doing good. The importance of training Sabbath-school teachers can hardly be exaggerated. It is almost everything to start first in the religious education of the child, and doing this well or ill means the weal or woe of the rising generation. If the common gardener who only grows flowers, plants, and trees needs a training, surely the Sunday-school teacher infinitely more requires a training, since he is not only a physical but an intellectual, spiritual, and theological gardener, who grows immortal trees and flowers. Children must have proper food and training for the whole nature. I fear they sometimes ask bread and only receive a stone.

Now entering into the foregoing points carefully, as illustrated in the four Gospels, can we fail to see that Christianity approaches scientific perfection in its methods, when fairly considered in all its bearings? I do not mean that the New Testament is at all a scientific text-book in the cold, hard sense; but so long as we keep to work where

earthly law applies we are never urged to fling ourselves against the law, but to work in harmony with it. When we work in a higher sphere the higher spiritual law applies. For instance, the law of supply and demand does not make and man our lifeboats; the higher law of self-sacrifice comes in here. Then, too, are we only to help people on methods regarded as economically sound? It is the best method in ordinary work; but the higher Christian law must not be trampled on, or we should have to destroy all our charitable institutions. And, further, to act on the principle that prevention is better than cure, to suppress evil in the cause rather than in the effect, while scientifically sound, must never keep us from attacking the effect under the higher law of spiritual Christianity-going to the outcasts, bankrupt of means and character. Due regard must be had to the fundamental laws of Church-work; and a man must not be praised simply because he works hard, which is the one idea of many, for everything depends on how he works. If he is working in the right way and on the right law, well and good; but if not, he is probably doing mischief without intending it. He must plant his feet firmly on the proper law of work.

CHAPTER III.

THE INFLUENCE OF JESUS CHRIST ON THE LAWS AND METHODS OF WORK.

In his biography of Jesus Christ St. Luke says: "He went on His way through the cities and villages teaching, and journeying on to Jerusalem." These brief and pregnant words clearly indicate His method of home evangelisation as one of due regard for cities and villages. And this is evidently the true method of Christian work for this and for every age. Jesus Christ, in His far-reaching policy, deeply pondered the necessities of city life with its manifold temptations, and of village life with its serious and peculiar moral dangers. He did not act like some foolish Church workers, who set one against the other. Both cities and villages found a fitting place in His evangelistic methods, and both ought to find a fitting place in ours. Upon careful examination, it seems impossible to improve on the ideas and laws of Jesus Christ, since, as we have already seen, His methods are as near scientific perfection as we can well imagine, and at best we can only slightly vary the application of these methods to the needs and circumstances of the age. All the essential laws of Church-work are laid down in the New Testament; and the sooner Christians recognise this great fact, the better for the evangelisation of society. Jesus Christ is our highest Model in Church-work as well as in holy living.

It is of unspeakable importance to Christian workers to ascertain as clearly as possible the laws of Church-work indicated in the four Gospels by the speech and action of Jesus Christ. For this purpose it is necessary to read and ponder very frequently what He said and did, and especially to note how He did His work among men. It is only in this way that we can get down to the fundamental law of religious labour. Scientists have taught Christians many valuable lessons as to the best methods of working. Darwin says, when referring to the origin of species: "Fifteen months after I had begun my systematic inquiry, I happened to read for amusement Malthus on Population; and being well prepared to appreciate the struggle for existence which goes on everywhere, from long-continued observation of the habits of animals and plants, it struck me that, under these circumstances, favourable variations would tend to be preserved and unfavourable ones to be destroyed. The result of this would be the foundation of a new species. Here, then, I had at last got a theory by which to work." Now it is by the same kind of long-continued observation of the language and methods of Jesus Christ, that we get at the true laws of Church-work. We must by deep meditation and careful watching see the way and reason of Jesus Christ working as He did.

We must all be prepared to see, and, indeed, strongly to contend for means and methods of Christian work suited to the age. Every age has its own peculiar necessities, which must be met by the intelligent inventiveness and adaptation of Church workers. The old ways of travelling, doing business, making roads, and conducting human governments are not suitable for the present times. It is impossible to go back to these old methods and to live precisely like our grandfathers-good and noble as they were in their generation. We must live to-day, and not with the tastes, ideas, fashions, and habits of a bygone age. Nor can we live and advance as a Christian Church unless we fairly lift ourselves up to the present-day advantages. We must intelligently mark out a path for ourselves, fully adapting our modes of operation to our own generation. But it must be confessed with humiliation and sorrow that we do not lift up the life and work of the Church as completely as science lifts up the life and work of the world. Science and literature have far more elevated the world than we have elevated the Church in methods of work. We must go back to the spirit and principles of Jesus Christ, who gave laws and principles capable of being wisely adapted to every age and nation. However, we must adapt in moderation and not in wild excess, just as if modes of work were everything and the laws and principles of work nothing. The old stage-coaches and flint-guns are gone; and some of the old methods and quiet, easy-going ways are for ever gone. A new generation has sprung up requiring, not new laws or new principles, but these applied to modern times.

One primary and essential method of Jesus Christ, placed in the forefront of Church-work in the four Gospels, is earnestly to attempt the reformation of deeply degraded sinners. He constantly risked His reputation to win the most abandoned men and women back to virtue. popular religious people of the age thought Him wanting in common moral decency in thus acting, and plainly said: "This man receiveth sinners, and eateth with them." He was quite willing to take an ordinary meal with the irreligious, and to go into the company of the outcasts. And so these murmuring pharisaic Jews exclaimed, perhaps in mingled ignorance and astonishment, when Jesus Christ went to dine with Zaccheus: "He hath gone to be guest with a man that is a sinner." But He called that same sinner "a son of Abraham." Did the Pharisees mean that Jesus Christ ought to have known better than to associate with notorious sinners, or did they intend to insinuate that He evidently liked the company of disreputable persons, or did they suggest that He was obviously no better than He ought to be—judging simply from the company He kept? Some were probably bewildered and surprised beyond measure; but the Pharisees tried to hold Him up to contempt before the religious public, to ridicule His special type of goodness, and to make it appear that His righteousness was a mere hollow pretence. This is a very cheap way of taking away a man's character, and common in this age as well as in the days of Jesus Christ. Like the Master, His servants must be perfectly willing to sacrifice reputation in doing good, must be willing to give up the good opinion of many very

estimable Christian people rather than neglect the lapsed masses. It may seem remarkably singular to certain types of Christians that we should go into the slums, attend midnight meetings for the recovery of fallen women, and seek the reformation of known thieves. But this is a work that must be done, either with or without reputation. Saviour Himself evidently thought so, and therefere set us the example of attending to this kind of work. He was commonly known as "a friend of publicans and sinners"; and said in vindication of His conduct in going to the worst sinners: "The Son of Man is come to seek and to save that which was lost." He saved the woman who was "a sinner," and in the house of Simon the Pharisee allowed her to wash His feet and to wipe them with the hair of her head. That seemed to outrage all common decency—yet He did it. He held private conversation with the woman of Samaria, led her to seek God through plainly telling her in condemnation of her past conduct: "He whom thou now hast is not thy husband."

Of Pliny, Professor Ramsay says: "He had not the loftier character which could discern the spirit behind the letter of the law." How often this is true also of those who have to deal with the laws of Christianity. Jesus Christ had to tell dull people plainly that He had not come to convert good men, but to lead notorious sinners to repentance; that the healthy do not require the doctor, but the sick. By many striking analogies He vindicated His selected line of action. In ordinary life the shepherd with a hundred sheep, missing one of them, immediately leaves the ninety and nine which

are perfectly safe in the fold, goes in search of the one wanderer, and seeks till he finds it. The woman with ten silver coins loses one, and with nine coins quite safe in her hand, at once removes all articles of furniture, sweeps the house, looks carefully into every nook and corner till she finds the one missing silver coin. The father with two sons loses one, and thinks of the missing lad night and day, looks for his return; and when the wayward youth comes home in rags and tears, kills the fatted calf and rejoices over him. Now all this is perfectly true to human nature in every age. And in this way we must seek the lost, those who are lost to themselves, lost to their families, lost to their country. lost to the Church, and lost to the race. Some of them are longing to return to virtue, but the world is hard and unforgiving, and the Church is cold and indifferent-and so the fallen are allowed to sink deeper into sin, and finally into utter despair. Like Jesus Christ, should we not go first to those who most require our thought, our sympathy, and our aid? The worse the disease, the greater the need of the physician; the more precious the cargo, the more melancholy the wreck; the farthest from God, the nearest to perdition; and so the worst sinners most need our efforts.

It may be a difficult problem of Church-work as to the proportion of effort we should give to the worst population. Perhaps it is ordinarily prudent to work down to the lowest stratum of society through decent artisans in the immediate neighbourhood. If you work altogether on the residuum, you find them morally helpless, unable to stand alone, need-

ing to be propped up till able by and by to walk by themselves. You require at least one on each side to take care of them. How are you to get one on each side unless you take the better population along with the worst? You must have spiritual nurses, or those who have sinned so deeply as to lose all moral manhood will slip back again into the world. It seems wise to seek the conversion of decent working men on the borderland of bad neighbourhoods, and through them to reach the most degraded. The working of Charter Street by itself—which is the well-known head-quarters of thieves and prostitutes in Manchester—yielded poor results in the early days of the Manchester and Salford Lay Mission, but when Red Bank Mission was started close by there was a fair amount of success.

There is one saying of John Wesley's which is frequently cited in the press and on home-missionary platforms: "We must go not only to those who want us, but to those who want us most." This was precisely the method of Jesus Christ. His plan embraced all localities, all sections of the population, all states of culture or the want of it; and, in principle or law of action, took in all the theories which have been held on the subject of home and foreign evangelisation, because that law is fundamental and universal.

Some think the *villages* most need the attention of the Christian Church. If this be so, then Jesus Christ went to the villages. The villages are not so pure and simple-minded as some have imagined, and are not yet as the garden of the Lord. We must always distinguish between the villages of poetry and of actual experience. Those who live in great

towns, and look upon the rank and disgusting forms of wickedness rampant around them, are apt to conclude that far away in the quiet and beautiful villages people are not so bad as they are in the great centres of population, where families are huddled together like bees in a hive. But the villages have their own special crop of vices, a type of moral dulness and sensual indulgence in some measure peculiar to themselves. As human nature is everywhere depraved, it will always develop its native tendency to evil according to its circumstances, and rarely rise above its environments. Populations, like individuals, in sinning against God have turned everyone to their own way; and hence villages in their isolation and paucity of religious means call for special care from the Churches. Think, too, how much the Churches owe to the villages; how many Christian ministers, lay preachers, officers, and members come from the villages. In London and the great towns some of the most splendid workers come from the villages. Think, also, of the villages where the only gospel preached is by some advanced Ritualistic or Rationalistic clergyman. The Churches have done much for the villages during the last half-century; but unless the villages are to be given over to infidelity, popery, or unchecked vice, the evangelical Churches must do a great deal more for the villages. All sorts of agents must be sent into the villages; and men of intelligence and ability must go from the towns and take charge of small societies, conduct Sunday schools, commence reading-rooms, and organise all kinds of services for the enlightenment and regeneration of the villages, till the villages can take care of themselves

—and till they become beautiful, not only to the eye of the poet, the landscape painter, and the statesman, but beautiful to the Christian moralist, and fair as a bride adorned for her husband; and so, in the phrase of Coleridge, become "beautiful exceedingly" in the eye of God.

Some say we are most needed in the slums of great cities. If so, Jesus Christ set the example of labouring for their spiritual good. Probably the most ignorant, the most cultivated, and the most evil people live in cities, as well as some of the most devout. You have the best and worst of everything in great cities. When men have run riot in wickedness in the villages they feel they can no longer remain where they are known to the police; and so migrate to a great city, change their names, and are lost in the multitude. Here they find a congenial atmosphere, fitting soil for the growth of their particular and luxuriant vices. favourable circumstances and companions to complete their education in moral and social evil. In such cases human degradation becomes deeper, blacker, and more hopeless in character. Those only have any adequate idea of the difficulty of reforming such sinners, who have been engaged in mission work in the cities, not as amateurs for a brief period, but employed in the hand-to-hand fight in the awful battle of the slums. There cannot well be two opinions about the need of all kinds of Church workers in great cities—city missionaries, Bible-women, nurses, ragged schools, coffee taverns, and every kind of legitimate agency. Public-houses, schools of vice, and every conceivable Satanic agency is at work night and day all the year round in these

dens of iniquity; and so the agents of the Church must always be at work too to counteract the emissaries of perdition. Here are thousands of children neglected by mothers who are seldom sober; thousands of children crying for bread but unable to obtain it because their fathers have spent their earnings in strong drink; thousands of girls who never knew a sweet and pure girlhood; thousands of boys who are trained to steal by professional thieves, and soundly thrashed if they blunder in their work; thousands who are perpetually in rags, having sold or pawned every decent article of clothing for beer; thousands who are living where every kind of sin has its organised place and is gloried in, where there is competition in wickedness, each sinner striving to surpass the other in the most revolting crimes, till it almost seems impossible for perdition itself to be much worse. When a new worker enters these spheres—which are after all the most glorious spheres of Christian labour-he generally says: "I did not think there were such scenes and places in existence." But they do exist, and cover acres in close approximation to the most intelligent and refined society, notwithstanding the building of churches and chapels, the erection of Sunday and day schools, and the carrying on of all the auxiliaries of a Christian and philanthropic character. Do not ask why God permits the existence of all this evil and misery? There is another and previous question to be asked: Why do we permit these things to exist? Let us settle this first important question before we go to the latter.

Many people think the greatest sinners, who most need

salvation, are to be found in the upper classes of society, whether in the villages or cities. However this may be, Jesus Christ by going on a preaching tour through the villages and cities, and accepting invitations to the houses of rich or poor, put the Church on the right method of reaching the most needy cases in all classes of the community. The sad revelations of the divorce courts show us that morals are low enough among the wealthy and well-educated Some people have wondered what connection exists between ignorance and vice, and also between dirt and crime; may they not wonder, too, what connection exists between intelligence and sin, and between cleanliness and wickedness? The highly educated and physically clean are in some cases notorious transgressors of the moral law. However, it may be that what is evil comes to the surface and is visible to the general gaze of the community-just as what is rotten floats on the water by virtue of its rottenness. The virtues of any one class of society may not be so readily recognised as their vices. Yet it is perfectly clear that there is need of home missionaries to the rich as well as to the poor; and that no class of the community has any monopoly of virtue. Hence Jesus Christ went to the wealthy as well as to the destitute; but commonly we send missionaries to the poor and neglect the rich.

It is asserted by some that the greatest sinners are to be found in *heathen countries*, and that therefore the heathen have the first claim on the efforts of the Church. Sin does appear to have attained a growth in heathen lands never reached elsewhere. The first chapter of the Epistle to the

Romans seems to justify such a judgment. That nation is awful indeed in its immorality which is without the written Revelation of God, and where humanity has completely broken away from moral restraint. No doubt those who sincerely follow the light they have from nature, tradition, and the Holy Spirit will be graciously dealt with by the Judge of all men. But in heathen countries surely the best efforts of the Churches are needed to spread the light of the gospel, and the manifold blessings of Christian civilisation. We are not indifferently to wait till they request our sympathy and help; or till war or commerce or secular civilisation have prepared the way for Christianity. Jesus Christ went to the heathen of Tyre and Sidon and Decapolis; and during His mission tour a woman came to Him praying for the recovery of her grievously afflicted daughter (Matt. xv. 21-28). Dean Farrar says: "In granting her petition, He would have been symbolically representing the extension of His kingdom to the greatest branches of the pagan world. For this woman was by birth a Canaanite, and a Syro-Phœnician, by position a Roman, and by culture and language a Greek."

Many are of opinion that the greatest sinners are to be found in our churches and chapels, listening all the year round to the clearest expositions of the Christian Scriptures without surrendering heart and life to Jesus Christ; and so sinning with a deeper and blacker guilt than patriarch or Jew or heathen were ever capable of, because they never possessed the same spiritual advantages. Here exists an appalling fact, for of all sinners intelligent sinners are the

most guilty. Hence those who know their Master's will without doing it shall be beaten with many stripes—to mark the aggravated character of their transgressions. God only may be able to tell who are the greatest sinners, looking at all the circumstances and weighing the forces of past generations in men. But the patent fact is that we are needed everywhere and must go everywhere, following our best judgment.

Now, whether Jesus Christ went to the villages or cities, to the ignorant or intelligent, to the heathen or the religiously educated, His method was invariably one of teaching. And this must invariably be our method also. We must teach the truth of the gospel with clearness, impressiveness, directness, authority, force, originality, breadth, and beauty -making the parables and narrative poems once more the charm and attraction of the multitude. So that ordinary people may listen to us gladly as we instruct them in the principles of Christianity, and at the same time philosophers see in the gospel of the Son of God a depth and comprehensiveness infinitely beyond all other religious systems. By our expositions of Christian truth we must make the teaching of Jesus Christ live and breathe in all classes of society. Our teaching must revolutionise the erroneous theories and opinions of mankind, the false philosophies of the age. Directly and indirectly all must be made to feel the power of our utterances, through our sympathy, our fulness of instruction, and our kindly consideration for their deep spiritual necessities. But we must truckle to no class, to no individual, to no system, to no prevailing error among men. Yet the stern truth must be told tenderly, and even the punishment of the ungodly stated nakedly, but in love. Souls must be cared for more than the substance and form of sermons or lessons; cared for more even than the doctrine taught, though that is extremely important and necessary. The teaching must be persuasive and not on "the take-it-or-leave-it" principle. And this tenderness of teaching Christian truth to the people must not be the tenderness of weakness or despair, but of manly strength, of faith and hope and courage. The teacher of Christianity must never lose heart; to lose heart always means the loss of faith in Jesus Christ. The full mind and will of God must be taught as Christ Himself taught people. Renan says: "I see plainly enough that talent is only prized because people are so childish. If the public were wise, they would be content with getting the truth." Anyhow, the people must get the truth and the whole truth from Christian workers. The truth must be taught which will always help them in their difficulties, and which shows them that Christianity is the simple revelation of the facts as facts. Not that it is for one moment to be considered the cause of the facts. As, for example, when some fearful storm has wrecked a vessel during a dark night, the light of the morning reveals the wrecked vessel among the rocks and the dead bodies washed ashore, but it does not cause the wreck. The truth, too, must be taught the sinner which shows him that when he has done all he can he must come to Jesus Christ for salvation just as a beggar for alms, and not as a workman for his well-earned wages.

We must teach everybody the truth which embraces right ideas of God, duty, privileges, obligations, responsibilities; and this we must teach from the pulpit, the platform, the press, the school, the college, the steam-boat, the railway carriage, the market-place, the street, the workshop, from house to house, and in the home. Surely Christianity can be spread as socialism and trades unionism are spread—by conversation on the public road, in the workshops, and by the fireside. Politics are spread in the same way. The teaching of Christian truth is a vital method, and the teaching must be continued till all know Jesus Christ as their personal Saviour. The simple teaching of Christianity is meant to change the ideas and the conduct of universal society.

Jesus Christ adopted the method of itinerant evangelism. Though He was the Lord of evangelists, He Himself became an Itinerant Evangelist, and so set us the example of going to the people who will not come to us. He did not remain in one locality, or among one class of people, or make His disciples into mere located teachers. He personally made a wide circuit from Galilee to Jerusalem, entered the halfheathen city of Samaria, and occasionally went on purely heathen territory—went to the most neglected, taught them the nobleness and blessedness of moral virtue, and assisted them in seeking its attainment. The more Christians of this age read the New Testament the more they will probably be disposed to regard this as the true method, if not the most scientific method of evangelising the community. The apostles acted on this principle of the Master as is seen from the Epistles and the Acts. To-day Christians must go about doing good by speech and by deed like Jesus Christ; must have a little circuit of their own, and become travelling preachers till they have made disciples of all nations. The gospel is not to be preached exclusively by ordained ministers, or it will be a long time in converting the world. The whole body of Christians must go forth into all the world and preach the gospel to the whole creation—and to the mother the whole world is the family, to the working man it is the workshop, and to the manufacturer it is the mill, and to men generally their own sphere of daily labour.

Jesus Christ adopted the method of open-air preaching. He had proper respect for consecrated places, for the temple and the synagogue, as we ought to have for churches and chapels. But he had also deep concern for the multitudes of erring sinful men wandering as sheep without shepherd. He went and preached to them by the seashore, in the fields and lanes, on the mountain-side, in city or in village -anywhere and everywhere in the great temple of nature, which He consecrated, He proclaimed the good news of the kingdom of God, and so made all nature a holy place in which to publish the gospel. We must preach more and more in the open air, as Wesley and Whitefield did, and the Reformers of old. We must not allow Christian teaching and worship to become a hollow question of consecrated places and Church order. Horace Walpole says of Sir Joshua Reynolds: "All his geese were swans; as the swans of others were geese in his eyes." So too often Nonconformists, praying and preaching in conventicles, barns,

public buildings, or in the streets are considered common geese by the sacerdotalists; and all Churchmen are noble swans in their estimation, keeping to dignified and becoming consecrated places for Christian teaching and public worship. But there is a good deal of Nonconformist and Presbyterian blood in the Church of England. Bishop Butler was a Dissenter by birth and education, and was never known to be re-baptized. To seek the conversion of sinners in the streets is better work than trying to turn Dissenting geese into fine Anglican swans.

In teaching Christianity to the people, the method of Jesus Christ sufficiently indicates that we should not linger too long with those who deliberately and obstinately reject the gospel. Could we not more easily persuade the neglected to enter the kingdom of God, if we turned for a time at least from those who judge themselves unworthy of eternal life, and went to those in the regions beyond? Did not Jesus Christ leave places which rejected Him, and go to other populations previously unvisited? Is it not wise for us to be perpetually breaking up new ground, while we revisit old places as Jesus Christ did? John Wesley urged his preachers to act on this principle, which seems perfectly reasonable and right. They were to leave barren soil for a period, and to try it again by and by. It has been said: "The pitcher is carried long to the well and is broken at last." And old churches get broken up sometimes, people leave the neighbourhood, or religion declines, and a once prosperous cause decays. We must follow the population, must go to new villages, new towns, new countries; and if we do not wipe off the dust of our feet as a testimony against unbelievers, the rejecters of Jesus Christ, we must impress them with the solemnity of their condition, and try them again in due course.

In His work Jesus Christ's method was progressive. There was always work before Him; and He felt He must steadily advance step by step and do this work till the whole of it was accomplished and the world's redemption effected. Pain, weariness, opposition, sorrow, and even exposure to death itself must not be allowed to keep Him from His devotion to duty. He had a progressive programme and must go on till it was exhausted. We, too, must go on from one piece of work to another, and not hesitate to carry the war into the camp of the enemy. Jesus Christ knew what suffering and dishonour awaited Him at Jerusalem; still He went. And we must go on with a progressive policy till we arrive at our Jerusalem of shame and sorrow, but also of the highest and truest glory. In secular life men do not stand still in their inventions and work. They boast that this is an age of progress. Will Jesus Christ stand still? Will He not invent and work? Will not His followers help Him to make aggression upon the kingdom of darkness? We must carry skill and energy into Christian work till we have finished the programme of life, even if we be crucified at Jerusalem.

Jesus Christ was remarkably persevering under the most formidable difficulties. He manifested the greatest possible tenacity of purpose in His methods of dealing with men while prosecuting His great work for the good of the people; and so He has taught us patient toil for the salvation of mankind. Satan appeared to have a specially permitted power to oppose Him, for the people were possessed with demons. Wicked men, mistaken men, and even religious men opposed Him. He was confronted with opposition from His own disciples. Peter wished to use his sword to cut down opponents. John wanted to call fire from heaven to consume enemies. But He patiently bore with their ignorance and imperfections. The Jewish government and people rejected Him. Still He persevered in His efforts to save the multitude. So we see Jesus Christ had the greatest opposition and discouragement in His work. And yet we want no difficulties in our enterprise. We want, in fact, a short and easy method with obstinate sinners; a short and easy method of acquiring and spreading Christian knowledge; a short and easy method of becoming good and of doing good; a short and easy method of Christian service in every department of Church-work. The path of Jesus Christ was sorely beset with struggles, hardships, interruptions; but He did not complain of it or desert it. Why should we want a path of roses, no thorns or briars, but duty without opposition and difficulties? The men of commerce are surrounded with difficulties and find it almost impossible to get on in these days of severe competition. Men of science have their difficulties; make numerous observations and experiments; find it hard to grasp and expound the laws of nature, and after their painstaking labour the people turn away from the apostles of science and prefer amusement. Literary men have their difficulties;

find it hard to learn languages and write books, and are commonly defeated in a thousand ways before they succeed in their profession. Now, why should Christians who have the highest work confided to them want success without any serious expenditure of thought and effort? Why look for rapid success without adequate means or proportionate labour in the Christian sphere? They are willing to work hard and long for secular success; but Church-work is given up after a few feeble efforts if not easy of accomplishment. Where should we have been to-day if Jesus Christ and His disciples had gone on these lines? Where, indeed, would the Christian Church have been if all Christians had proceeded in this way in the present age? There are finely-carved caves in the ocean made by the firm fingers of the tireless sea; and the perseverance of Christian workers must and will accomplish wonders in every department of Church-work. But we must be persevering as Jesus Christ, and ceaseless in our toil as the tides of the sea.

Jesus Christ did obscure and unpopular work. He attended to departments of service neglected by priests and people. And when He did a grand thing it was not done as the price to be paid for fame. He often said: "See thou tell it to no man." He was infinitely above vulgar applause. If some Christians do a good thing occasionally it is not long kept secret. They contrive to get it published in the religious newspapers. Either they make it known themselves or they get someone to do it for them. The hunger for popularity in this age is positively sickening;

it shows how weak and vain many good people are. cannot do obscure work like Jesus Christ. They are too great and self-important for that, as in the case of a Christian layman who was asked by a minister to speak in the open air in one of the poor courts of a great city, and who replied: "Oh no; I shall not speak in a place like this!" He proposed to go to an open space where the people might be gathered together in large numbers. In one way the layman was right; that is to say, it is important to preach But the minister had an impression that to the masses. in the main thoroughfares the people generally were those coming from church or chapel, or people who had heard a great amount of preaching, while those in obscure courts and back streets were almost entirely neglected; and so he himself had frequently gone alone into such places and preached the truth without any aid from a single Church workerand in this way had, section by section, carried the gospel to the homes of a whole population. Too many Christian workers want the immediate reward of their toil in popu-Take away popular approbation and these selflarity. seeking, half-hearted labourers will at once cease to struggle for the cause of Jesus Christ. They must be seen, or heard, or spoken about, or known in some way, or else they desist from Christian toil. But this is not work after the spirit and example of Jesus Christ as we know it in the New Testament, but after the fashion of men hungry for hollow applause. Thomas Carlyle says: "When the oak is felled, the whole forest echoes with its fall; but a hundred acorns are sown in silence by an unnoticed breeze." Popularity comes oppressively sometimes to those who do not seek or desire it; their work forces itself into notice and tells its own story. They do their work silently, and never speak about it themselves, but blush to find themselves famous. These are workers of another order, workers after the fashion of Jesus Christ. And as men are said "sometimes to go in quest of one thing and find another," so these Christian workers in their humility and modesty only sought to do obscure work, and get public fame as well as the approbation of God and the loyal love of saved men.

Jesus Christ was a steady and continuous worker for the salvation of men. He invariably went straight on with the execution of His plans whatever treatment He met with from the community. All His plans were clearly and definitely laid, and He steadily worked out His sublime purposes. That is to say, there was no hesitation, no confusion, no faltering at any point; opposition, desertion, rejection, surprise, and all else never for one moment turned Him aside from His work; and these things ought not to turn us from ours. This continuous work was His reply to His enemies; and it ought to be ours. answered objections by increased labour for the good of the people and the glory of the Father; and this should still be our reply to all the objectors to the gospel of the Son of God. The Church cannot live on creeds, theological standards, and Christian apologetics; it must convert sinners and make bad men good. Many illiterate people cannot understand a profound argument or an elaborate discourse, but they can understand kind

deeds and patient work for the common good of mankind. In this age Church workers would do well deeply to ponder the method of Jesus Christ in replying to objectors by greater labour, and not by suspending operations till every little matter had been settled in argument or adjusted in theory. He did not permit opponents to stop Him in His career or He would have failed in His great work for men. answer to scepticism was the spread of the very truth objected to. Is not this the best answer of the Christian Church to the arguments against Christianity in the present day? We may occasionally do good by showing the hollowness of objections to the gospel—and this ought to be done at the proper time and in the proper way-but the true method for all time is simply to go on spreading Christian truth and not wasting time and strength by replying to mere cavillers. The early Christians largely adopted this method of the Master: "They that were scattered abroad went everywhere preaching the word." We weak modern Christians say: "Send somebody to the sceptics to argue them down." Too much of this method is not good. The better way is to hold up the light to the people, and let the truth tell its own tale; in this way the darkness of error will disappear. The best arguments in favour of the gospel are love and good works; the working of spiritual miracles, making drunkards sober, thieves honest, the licentious chaste, and Satanic men Christlike. Jesus Christ went about doing good, and so gave the most effectual answer to His opponents; and living a truly beneficent life to-day is the strongest reply to the enemies of Christianity.

Jesus Christ systematically and wisely worked out wellarranged plans. We greatly hurry, become spasmodic, and hardly know what we are doing and how we are doing things. But Jesus Christ always went to work quietly and thoughtfully. Our spasmodic way of working betrays our weakness; but His way indicated a calm and conscious strength. The thought and care He manifested in the most pressing cases ought to keep Church workers from adopting ill-considered schemes. How much evil is wrought to the cause of Jesus Christ for want of wise forethought and intelligent insight into the nature of things, as well as for want of real heart in His cause. Many Christians feel that they must do something to help forward the kingdom of God, as things are growing desperate; and so under deep and uncontrolled feeling they rush hither and thither, lose their good sense, and make bad worse by their ill-judged measures. God works slowly but wisely in nature, in providence, and in the application of the Christian redemption. The whole work of Jesus Christ was systematically attended to till the hour of death. He was not unduly pushed on to extreme haste by the shortsighted urgency of His disciples, the selfish clamours of the multitude, or the great pressure of the work itself. In this way He taught us to work thoughtfully and systematically-even when we feel strongly; and not inconsiderately to spoil our labour and hinder the progress of Christianity by unwise haste. Sometimes a good cause is put back for generations by imprudent and undue pushing. Animals do not throw stones; this belongs to the reasoning powers

of man. Birds do not fly backward; but man can walk backward, and also make a locomotive engine which will go backward—can reverse its motion. Indeed, he can make a machine to make a machine. He is a being who looks before and after. Yet he seriously blunders for want of thought in Christian work. The great point is first to get on the right law of action, to know when and how to strike, and then to put all your energy and enthusiasm into Church-work. How well a great business is managed by a clever and thoughtful master; all goes on with precision and regularity, as is seen in the mill, on the farm, or in some great commercial establishment. Why should it not be so in the Christian Church? The general in command makes every branch of the army move toward one given point of attack, handles the whole force with skill and judgment, and is not thrown into confusion by the suggestions and clamours of those who simply look on -for he knows his own mind. When will Christians do God's work as wisely as they do their own?

Jesus Christ was careful to avail Himself of the opportunities of work as they occurred. He felt the imperativeness of labour for God and man. The opportunity once lost never comes back again. "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." He had a great work to do, an allotted space in which to do it, at the expiration of which it would be utterly impossible to do the work. So He must take up the work day by day just as it occurred in the programme of life. And this is precisely how we are to act. Brief as

the day of life is, it is long enough for the full accomplishment of the task God sets us. We have time enough for our work but none to waste. "Are there not twelve hours to the day?" He said to the disciples. As much as to say, Is there not ample space in which to do the work of life? It is so for all of us as well as for Him-and we need not spoil our task by blundering haste. Jesus Christ died at the age of thirty-three; but He had glorified the Father on earth, and finished the work given Him to do. "Little more than ten years embraced all that Napoleon did from his consulship to Waterloo. Ten years saw Louis Napoleon a moonstruck prisoner at Ham, and left him Emperor of the French. Ten years began by seeing Gambetta a struggling avocât, and left him dictator of France. . . . Ten years saw Robertson of Brighton a humble unknown curate and the achiever of a fame second to none of the great preachers of his time." We may do all God appoints if we are diligent and economical in the use of our opportunities.

Jesus Christ multiplied His working power by wisely working through other people. He did not attempt to do all the work Himself like some ministers and Church officers, who foolishly attempt to carry the people instead of putting them on their feet; and so suppress instead of developing the abilities and energies of Christians. This was the serious error of Moses till visited by Jethro, his father-in-law, who advised him to work through others. Like Jesus Christ, Moses had a great burden to bear, and was in danger of wasting away by judging the people him-

self from morning till night. Jethro urged him to appoint men to do common judging and to take only the difficult cases himself. So to-day ministers and Christian workers should work through others, develop and not suppress the gifts of others, not render them incapable and helpless in spreading the kingdom of God. The late Rev. Alexander Macaulay, Secretary of the Wesleyan Home Missionary Society, once said: "I don't do much pastoral work myself, but I take care to keep a great number of shepherd dogs." He had the true idea of working through others and so of creating workers. Jesus Christ never did for His disciples what they could do for themselves. He prepared them to take the burden of spreading Christianity on themselves. Sometimes He took them with Him into the field of labour, and at other times sent them alone or in company. He thus gave them object-lessons in work and taught them self-reliance. By every method He developed their character and working power.

Jesus Christ acted on the law of organised labour as the best method of Christian toil. The sending of the seventy two and two was intended to teach the value of organised labour. He did much of His work in the company of others. The apostles also had companions in labour, as we gather from the Acts and Epistles. We have probably hindered the progress of the gospel by sending Church workers alone in difficult enterprise. Certainly Jesus Christ sometimes worked alone; and if colleagues cannot be found, better workers should go alone rather than the work should be neglected. But solitary workmanship is

not the ideal in rough pioneer work. When possible we should get workers in twos in difficult home and foreign mission service, or as revival preachers, or as collectors for Churches in new and trying enterprise, or as tract distributors and mission-band workers in very degraded localities. To leave Christian workers solitary is to subject them to the special temptations of Satan. They are apt to become depressed, and under depression cannot do the work at their best. They frequently need colleagues for counsel and encouragement; and if they went in twos they would hold up one another's hands, keep Satan from gaining an advantage over them, and work most successfully. The Church itself is an organisation for work, and its members must keep foot to foot and shoulder to shoulder as an army does in battle.

Jesus Christ was careful in the selection and appointment of men to work and office in His Church. He did not call and choose men for important posts without gifts and graces, altogether unsuitable men, but men who were thoroughly qualified, or had in them the making of men. The general is careful in choosing men to take critical points of attack or defence in battle. The three hundred men of Gideon were select men; and we work best by picked men. Spurgeon had the wonderful gift of putting the right man in the right place. It is impossible to make men of some Christians; and it is no kindness to them or to the Church to make leaders of the people of such persons. By propping them up you cannot make them stand for long together; just as by sympathy and help you

cannot give a mere jellyfish a backbone. You must have the backbone to begin with in all organisers of labour and leaders of the people. Some see and know so little, and are not only deficient in perception and insight but in strength and courage. Jesus Christ therefore elected some to obscure service and some to popular service; just as today some are chosen to a short life of service in the vine-yard of God, and others to a long life of work; some are cheered by great apparent success, and others discouraged by seeming failure. Christ is always Master and we are servants, to do the work He appoints and for the term He arranges.

One important method of Jesus Christ was directly to deal with individuals. Individual drops of rain form the shower, individual seeds produce the harvest, and individual efforts have formed one vast spiritual influence and made the Christendom of to-day. We have many illustrations of Jesus Christ dealing with individual men and women—Zaccheus, Nicodemus, Peter, Thomas, the woman of Samaria, the Syro-Phœnician woman, the woman taken in adultery, the woman with an issue of blood, and, we may add, the calling of the disciples one by one. He patiently and powerfully acted on individual souls. It had been said: "Ye shall be gathered"-gleaned-"one by one." So Jesus Christ dealt with men and women one by one as a precious and valuable object-lesson, indicating the importance of individualising in the work of God. We have reference to teaching every man and warning every man; to saying every man to his fellow-citizen, and every man to his brother, Know the Lord. This is the old and the new method of spreading the kingdom of God, the fundamental and unchangeable law of Church-work. In socialism it is perhaps true that individualism has been pushed to an extreme; and now the danger is of pushing collectivism or stateism to an extreme. And there is danger of pushing individualism to an extreme in Christian work. We must take care of the one and of the many too. Commonly Christians want to do work for Jesus Christ on a kind of wholesale principle, and ignore or despise the retail principle in Church-work. Many would gladly make a supreme effort if they could only do something magnificent and startling in the kingdom of God. But in ordinary life only few can do marvellous business and make great fortunes; so in spiritual enterprise only few can do dazzling work for the Master. There are not many Martin Luthers, John Wesleys, C. H. Spurgeons, and D. L. Moodys. evidence of weakness, pride, ambition, or a temptation of Satan when Church workers want to do great things and turn all eyes on them. The bulk of Christians can only do commonplace work because they can only command commonplace abilities, means, and opportunities. because some Christians can only do ordinary Church-work they will do nothing at all-like the man with one talent who wrapped it in a napkin and buried God's money in the earth. Now the fact is this, the common is truly grand -just as in nature the simple elements are truly sublime, as in light, heat, air,—the universally pervasive things. If Christians were only humble enough to deal with indi-

viduals, what magnificent work lies ready to their hand: friends dealing with individual friends; parents speaking to individual children; and neighbours exhorting individual neighbours. On this principle the aspect of society would be speedily transformed. Commonplace talent of every description is the most abundant in the Church, and commonplace work for Christ is the most abundant in the world. When Christians are willing to do this commonplace work the kingdom of God will come. In their pride and self-importance they do not see the greatness of little things, the glory and grandeur of what is common. We must reach the masses through the individual—the individual judgment, the individual reason, the individual conscience, and the regeneration of the individual soul. Unless as Church workers we are willing to deal with personal thought, motive, principle, and conduct we shall never convert the world to Christ. No doubt there was much individual teaching as well as prayer and faith before Pentecost was reached. There is always much individual effort before a great revival of religion, as there is before a great revival in trade. In all business, literature, science, art, patriotism, and philanthropy there is always great personal effort before success is realised. This is God's method in the kingdom of nature, and it is Christ's method in the kingdom of grace. It is steady, patient, plodding work which wins—work on the individual mind. It is so in canvassing at elections, in seeking orders in business, in preparing pupils for examinations. The sparrow carries straw after straw to make its nest, the crow gathers stick

after stick for the same purpose, the builder lays stone after stone in rearing the edifice, and the needlewoman takes stitch after stitch to make her garments. In the common work and ways of men there is individual effort to accomplish a given end. Yet Christians want God's work done on some wholesale principle to save them from personal tedious endeavour to extend the kingdom of God. Such was not the method of Jesus Christ. "When George Villiers, afterwards Lord Clarendon, was asked how the Duke of Wellington would persuade the House of Lords to pass Catholic Emancipation, he replied that it would be very simple, and the Duke would merely have to say, 'Attention, my Lords, Right about face. March!'" It is in some such way that many idle Christians want Jesus Christ to convert the nations. No; He claims from them long, patient, individual effort to instruct and save their fellow-men.

As a wise and effective method of Christian service in this age, all Christians should be trained more than ever to circulate religious literature. In our judgment lay missionaries especially should go into the homes of the people, reading the Bible and preaching whenever the opportunity offers, but also taking good books with them to introduce into families. We must empty by filling; push impure literature out of the way by supplying better and purer works. John Newton said: "Man's mind is an empty bushel; if I fill it with sound corn there will be no room for the devil's chaff"; we may add, and no room for the poison of filthy literature. Even intelligent ministers seem hardly properly to realise the importance of introducing

Christian literature into the homes of their people, and of watching over and directing the reading of the young people committed to their charge. Probably this work would reward them more almost than any other in this age of books. Tradespeople go to the homes for orders; indeed in these days everything is taken to the homes; and we must adapt ourselves, in this particular, to our times and go to the homes with Christian books. The Church has here a wonderful arm of service, an instrument for doing good of immense power; and it is becoming increasingly necessary to do this kind of work for Christ, since sceptics and the teachers of error are intensely active in spreading their opinions. Our cultivated and trained laymen must give themselves more fully to this sort of service, and not leave it to be done by the ignorant; yet it had much better be done by blunderers than not done at all.

The fundamental law on which Jesus Christ acted was to destroy evil in the cause, and so to destroy it root and branch, flower and fruit. Too many Christian workers simply aim at the suppression of the effect and leave the cause in full and effective operation. It must be our main endeavour to stop the source of sin, the spring of evil, and not to go twenty miles down the streams to purify them. The suppression of the cause is the effectual suppression of the effect. Preventive work must take a foremost place in all our arrangements. The cleansing of the temple by Jesus Christ was the cleansing of the court of the Gentiles, and symbolised His concern for the personal purity of Jews and Gentiles. Men could not stand before the pure gaze of

Jesus Christ; for there was probably something singular and impressive in His countenance, and so they were awed and overcome by the authority which appeared properly to belong to Him. He overthrew the tables of the moneychangers and sent the money ringing on the pavement. John tells us that the disciples afterwards remembered that it was written: "The zeal of Thine house hath eaten me up." Now as Jesus Christ first cleansed the temple we must first cleanse the temple of the human heart; destroy in man's heart the works of the devil, and make him pure in heart that he may truly see God in His fulness of grace. It is not fitting that the temple of God should be polluted. We must go to the soul and heart of all things evil first, and deal effectually with them, and so annihilate the streams of wickedness.

There is one obvious method of Jesus Christ which is almost startling to us in these days of rapid action, namely, the invariable slowness of His movements. He is calm, cautious, calculating, never in a hurry, and invariably makes haste slowly. He does not act upon the impulses and emotions of men, but drives them back upon their inmost and deepest convictions. He often seemed too slow for the disciples and for the public generally. But He wanted truly to do His work, to build His kingdom among men in a solid and lasting way, safely and substantially to do His Father's business. The oak is the slow growth of a hundred years, and cuts up into splendid timber, but the mushroom is the growth of a single night. Jesus Christ wants enduring work. Like the leaven in the meal, He

works slowly, but effectually leavens the whole lump—does His work thoroughly. The grain of mustard seed must have time to grow till it becomes a great tree. He will not force the growth like the gardener forcing the growth of the plant by the heat of the conservatory. Work which costs great effort is slow but lasting; and the work of Christianity was to abide in the earth when the Master had gone back to heaven. He worked in hard marble, not in soft sand or clay.

Jesus Christ invariably worked by law, and was not whimsical, capricious, and arbitrary in His method of toil. There is always rule and order where He seems to us at first sight most uncertain in His action. There is a clever book by the Duke of Argyll on the Reign of Law. The principle of the book is good, but the title is singular and inappropriate, for law itself does not reign but the law Maker. He governs by law in the kingdom of nature as Jesus Christ governs by law in the kingdom of grace. Professor Drummond has more recently published a book on Natural Law in the Spiritual World, which is another misnomer, for natural law cannot intrude itself into the sphere of the spiritual - the spheres are distinct and opposite. The Rev. William Arthur has hit the true point in his Fernley Lecture: "The Difference between Natural and Moral Law." This last work is the truest and cleverest. There is law and order everywhere in Christianity. The cause precedes the effect. There are no accidents. Spiritual ploughing and sowing go before the reaping. The conditions are complied with before the promise is fulfilled. When large blessing is given there has always been previous prayer and toil. As the winds of heaven are under law, so the mighty rushing wind of the Spirit is under the law of prayer, faith, and work, appointed by Jesus Christ as the absolute condition of receiving the baptism of the Holy Ghost.

The method of Jesus Christ was always to recognise and respect the moral freedom of men; in no instances to attempt to coerce the people into God's service, but frankly to acknowledge their individual free will in spiritual things. He did not want mere mechanical goodness, but goodness of a free and lofty type. It would have been easy to secure a kind of cast-iron goodness, a piety of mere machinery, but that would not have been pleasing to God. He asked the free love and service of men-not slaves but servants. Hence He mourned over the moral failure of His appeals to the inhabitants of Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." "Ye will not come to Me that ye may have life." He would not use force to crush their freedom of will. Romanism and Protestantism have tried to force the people into their respective communities; and so far they have attempted to destroy individual freedom of will. But Jesus Christ never did so in His methods of spreading religion; and so we have no justification in touching man's moral freedom in any of our methods of propagating Christianity. Spiritual goodness must grow and flourish of its own free consent, as flowers grow in the open air; growing in various forms and colours, opening and closing when the sun shines or withdraws his rays. Dangers come from pouring rain, spring winds and frosts, and from numerous insects. So there are many moral risks in growing spiritual character. God was prepared to take all these risks when He created man with moral freedom; and Jesus Christ took all these risks in His work on earth. What different receptions He met with and what different results followed to the people of the various districts of the country! At Gennesaret the people freely welcomed Him, and brought to Him the sick and He healed them of all their diseases (Matt. xiv. 35). But at other places they be sought Him to depart out of their coasts (Matt. viii. 34); and He could not do many mighty works to these because of their unbelief (Matt. xiii. 58). He was freely accepted or freely rejected, and did not force Himself or His gifts on men. Is not Jesus Christ treated like this still, and do not similar results follow to-day? In some districts Christ is healing and blessing the souls of the people, and so blessing the bodies and circumstances; while in other districts they request Christ to go away from them and leave them in their sin and misery. It is an awful thing for men or nations to ask Christ to depart from them; but they have the freedom to do it, and God Himself will never take it from them.

In all methods of Christian work Jesus Christ is our truest and safest Model. When we have looked at the more simple and obvious laws indicated by Him in His plan of working, we see that there was wonderful completeness in His methods which we shall do well to imitate. There were no left-out elements in His work, and there ought to be

none in ours. The methods of men which have recently been suggested by writers and orators, whereby Christian progress is to be secured in a much greater measure and in a more rapid way, are very various and startling-if not somewhat doubtful. Chairs are to be substituted for pews in our churches and chapels; seat-rents are to be completely abolished; collections are to be greatly reduced in number or done away with altogether; more and greatly improved music is to be rendered in public worship; public halls in many cases are to be substituted for present religious edifices; æsthetics are to be diligently cultivated and freely employed instead of plain worship. But so far as we know, among evangelical Christians, no one has yet suggested either a new gospel or a new Saviour. However, we understand conversion to Christ is to be made much easier than it used to be; repentance is not to be so deep and bitter as formerly; the will must be exercised instead of sorrow for sin; faith is to be very largely assent to the statements of the gospel instead of the personal trust of the heart in Jesus Christ for present salvation. And so the whole method of personal Christian redemption is to be elevated, brought into complete harmony with the intellectual progress of the age. Now when all this is done, when even a larger and more pretentious programme is exhausted, will our churches and chapels be better filled or souls in greater number be brought out of darkness into light? Is not all this in point of fact simply a question of Church machinery; and will machinery ever do spiritual work? Something infinitely greater and higher than machinery is necessary to accomplish

the salvation of the people. Are we not already too much taken up with questions of machinery? Methods of work, however excellent and necessary, will not do the work, the law will not put itself into operation; we need God's gracious power, the Holy Spirit, and the wise application of human agency. The true difficulty is not the organisation of work or the want of organisation, but our inability to generate force—the great lack of spiritual power. Of course there is a certain propriety and sweet reasonableness in the methods to be used in spreading Christianity, as we see in the laws and methods of Jesus Christ. But we must not place supreme confidence in the laws and methods of Churchwork instead of trusting in God, or we shall be doomed to miserable failure in all we attempt. Yet we must use our There is no possible best judgment and best efforts. substitute for patient, thoughtful, individual Christian effort, and simple childlike faith kept up all the year round. Are we not busy legislating, organising, arranging, and improving Church machinery; looking for new methods, new departures, new men and new means in a painfully destructive excess? That is to say, are we not in this age greatly killing religion by so much new machinery? In fact, are we not thinking far more about the machinery than about the necessary power to work it? Is not this fast becoming an age for the worship of Church machinery? No doubt it is right and wise to secure the best methods of work, to get the best possible Church machinery, to keep it clean and in good repair; but are we not in danger of dwelling too much on legislation and organisation to the exclusion of direct individual effort and simple trust in God for success? Is there no danger of placing our faith in machinery instead of believing in God, who alone works all good to a successful issue even when we have done our best? It certainly does not become us to dogmatise here, but we sometimes fear there is a grave danger of misplaced confidence in the methods of much modern Christianity. Let us come to the methods of Jesus Christ.

CHAPTER IV.

THE INFLUENCE OF JESUS CHRIST ON THE WORK
OF THE PREACHER.

THE student is a man diligently seeking to know himself; the preacher is a man earnestly seeking to reveal men to themselves. A man must be a creator before he can be a preacher, a thinker before he can be a speaker. He must see visions and dream dreams before he can vividly and effectively describe things to congregations of men. He must be a seer first and afterwards a prophet, and he can only tell out to mankind what he has truly conceived in his own mind. No doubt there are many orders of men and many methods of teaching Divine truth. Dr. Magee, the late Archbishop of York, said humorously on one occasion: "There are three kinds of preachers—the preacher you can't listen to, the preacher you can listen to, and the preacher you can't help listening to." But while this is true enough, there is also a Divine order of preachers in all nations and under all dispensations. In olden times God spoke to mankind by a great variety of preachers in addition to Jewish prophets and apostles. But no preacher before or since Jesus Christ has at all approached Him in spiritual insight, beauty of illustration, clearness of statement, directness of appeal, force of application, comprehensiveness of doctrine, and impressiveness of matter and manner. Jesus Christ was much more of a philosopher and poet than people commonly imagine. There was great art in the arrangement of His ideas and words. His was not the present-day glitter-and-clatter style of preaching and writing—at least in some of our popular preachers and writers. He did not try to be smart, or loud, or self-asserting and popular; but was simple, natural, instructive, truthful, and wonderfully effective. The rules of good preaching and good writing are pretty much the same. There must be the careful selection of the proper point of view and the happy moment in any subject or incident—just as the photographer selects the proper point of view and the happy moment in taking a likeness. This is the only way to secure a true image of any character, history, or circumstance. There must also be the exercise of the artistic faculty, which arranges details with interest, and does not simply give a dull, dry catalogue, but shows the way in which surroundings touch and colour life. And there must finally be called into operation depth of feeling, that is to say, pathos and humour, and perhaps the former is much more rare than the latter. are legitimate in the pulpit and in the press, and both are effective in their proper place and degree. All the gifts of a preacher, as of a writer, should be employed in his work for God. The preacher must not fail to interest the people, and so get hold of his congregation.

He must speak to the people. So much preaching is simply the preacher thinking aloud. He is not saying anything to anyone in particular, not talking to present living human beings, but addressing a sort of imaginary congregation somewhere in infinite space. Surely there is a more excellent way of proclaiming Christian truth, a more effective method of pressing it on judgment and conscience.

We are at once struck with the comprehensiveness of view in Christ's preaching—embracing the work of the Father, the Son, and the Holy Spirit; the spirituality and the Fatherhood of God, the brotherhood of men, and the laws and lessons growing out of this relationship; the compassion of God for the erring and deeply immoral, and His readiness to forgive the repentant sinner; the immortality of the soul. that the soul is the man and that its present and eternal interests have the first claim on our attention; the spiritual nature and universality of the Church, that the Church is the company or congregation of the righteous; the terrible but limited character of the evil agency of Satan; the resurrection of the dead; the final and irreversible judgment of the whole human race. The Lord Jesus Christ taught fullorbed truth, truth for all nations and truth for all time. Dr. George MacDonald says: "There is no padding in Shakespear." And Mr. Gladstone says that "Homer did nothing without a purpose." How true are these remarks when applied to One infinitely greater than Homer or Shakespear; whose teaching forms the text of present-day sermons, but it is the text which inspires while the sermon

may instruct, and the text is luminous and remembered when the sermon itself is forgotten.

The preaching of Jesus Christ was marked by great clearness. There was wonderful originality, but it was transparent; great principles, but they were not obscured by words without knowledge; profound truth, but not truth at the bottom of the proverbial well. It was higher, deeper, broader preaching than that of all other preachers, yet it was simplicity itself, and had in it a great and irrepressible heart of love. It was searching, full of sympathy, imagination, philosophy, but it was always clear. And such should be the preaching of the present day, or the pulpit will lose its power over the people. Renan says that the training of the Roman Catholic priest "is to renounce anything approaching talent and originality, and to be pliant to the discipline which enjoys a general mediocrity." This must not be the training of Protestant ministers who do not, like the Romanists, simply believe in and live for a system or Church. Of one it was said: "He thinks like a man, feels like a woman, and acts like a child." The feeling woman and the simple child must not altogether be lost in the preacher today. But while pulpit oratory carries the mind away like an Alpine torrent, or flows softly as a brook through meadows fringed with flowers and overhung with weeping willows, it must be clear as the streams in rural districts before being pulluted by the great towns.

The preaching of Jesus Christ was *spiritual* in the highest degree. He did not teach mere mental or moral philosophy, nor the mere outward observance of the ceremonial law nor

the worship of the gods of Greece and Rome, nor the art and literature of the nations. He taught spiritual truth for spiritual and immortal men; that God Himself is a Spirit, and consequently requires purely spiritual worship; that men born in sin need spiritual renewal, and must therefore be born anew of the Spirit; and that all through their Christian life they must cultivate spirituality of mind—be perfectly pure in thought, motive, and deed, that they may see and enjoy God. Such preaching will never be out of date so long as the truth of God and the soul of man remain what they are. When moral decay and ruin threatened to swallow up universal society it was not Platonism or Socinianism which saved the world, but spiritual Christianity. And it is the preaching of spiritual religion which must save the world in this materialistic age.

The preaching of Jesus Christ was full of sympathy with all life. He had sympathy with all nature; with sun and moon and stars; with winds and rivers and sea; with trees and flowers and grass; with birds and animals; with the blue heavens and the green earth; but especially with human life. We have no record of the tones of His voice, or of His gestures, or of His personal appearance; but we cannot resist the conviction that He was often deeply affected as He taught the people—and sometimes a tear would come into His voice even while uttering some of the most awful sentiments respecting the perdition of ungodly men. We know that He was often moved with compassion toward the multitude, that He wept over Jerusalem, that He groaned and wept at the grave of Lazarus, His personal friend.

A high-souled tenderness was evident in all His teaching, not weakness, not sentimentalism, not unmanly emotion, but true and lofty sympathy. This was so transparent in the man Christ Jesus that the brokenhearted, the friendless, and the suffering poor turned instinctively to Him for pity and relief. The very outcasts of society who were completely bankrupt of means and character came to Him that they might get just one more chance in life-when all their respectable friends had turned their backs on them. And Christ saved them when nobody else would have anything more to do with them. He was the last and best friend of the fallen. His heart never failed when the sympathy of the most patient and kindly-natured was for ever sealed up. Is He not the best Model for the preacher of to-day? Is not the large-hearted man, the man who loves nature and all things good and beautiful, the most likely to love his fellowmen and to help them to better and holier living?

There is one thing in the preaching of Jesus Christ that we must never lose sight of, namely, it was always meant to make people spiritually good. It was not simply intended to please the fancy, to delight the imagination, to gratify the taste, or to furnish abstract principles for great thinkers. It did all this, but this was not its primary aim. While it was the preaching of broad and profound truth for the individual, the Church, and the nation, it was the preaching of truth for the individual heart, the intellect, and the life; truth for daily practice in all the relationships of the people; truth very beautiful but very practical; and the preaching of truth that always told upon them, if it did not win the

people to righteousness. Jesus Christ did not come among men'as a speculative philosopher to culture great minds and to neglect the ordinary intellect. He came to make the people holy, just, and good. The Sermon on the Mount, the parables, the narratives, in fact the whole discourses of Jesus Christ have a practical aim. And the preaching of this age is not worth much if it is not intensely practical. The aim of pulpit instruction must be to enlighten and save the people. Not to show the preacher's cleverness, his wonderful oratorical powers, his wide range of knowledge and learning, or what a great and important man he is. This has sometimes been the aim of the preacher, which in the most charitable view is a miserable caricature of the ministerial office.

Jesus Christ preached to the age. He dealt with subjects of present-day interest. He did not deal with the dead past, or with abstract philosophy, or waste precious time in answering the frivolous objections of opponents. He dealt with the living present, with subjects of vital interest to the people. Old sermons which have lost their point and their suitability to the age will not suffice for the Churches to-day. Preaching now must be preaching to the age. In newspapers and magazines men in and out of the Churches are asking: What is the best style of preaching? Is there not a previous question, namely, What is the best style of thinking? Thought and style appear to be almost inseparably connected—if not absolutely so. Men cannot think without language. And if thinking be good it will almost necessarily clothe itself in suitable language. Perhaps

the style is part of the thinking. But no one preacher will suit all people, unless we first reduce all people to one dead level of taste, intellect, and knowledge. Jesus Christ Himself did not suit everybody. There must be great variety of matter, thought, illustration, and modes of speech. The style of Christ is the most perfect we have on record. He of all preachers preached to the times; and while His preaching was intensely practical there was in it the most beautiful blending of reason and imagination. His mental resources were marvellous. He was calm and self-possessed, yet earnest and impressive. He preached to the reason and conscience of the people. His moral fitness of character gave weight and force to His teaching. He was a profound expositor of Holy Scripture. The breadth and fulness of His teaching it was impossible to forget or surpass. His preaching embraced the whole interests of man, the interests of both worlds, and it touched men and things at all points. The life to come gave inspiration and power to His discourses. The Greeks and the Romans were simply concerned with the present world; but Jesus Christ showed the supreme importance of the future of men, and His preaching aimed at preparing man for a glorious immortality. There were no left-out elements in His preaching. And He showed Himself familiar with many subjects remote from the immediate purpose of His incarnation and atoning death. He pressed everything into His service as a preacher of the gospel. His wondrous knowledge is an example for our imitation; and also His use of all kinds of information and circumstances to give force and vividness to His sermons.

His preaching dealt with the whole duty of man. It reached and influenced mankind physically, intellectually, and spiritually. And the preaching of this age must touch and influence the whole life of man, must promote his highest good for both worlds. There is a far-offness about some preaching, it is preaching that might have done well enough any time for the last forty or fifty years, but it has little or no immediate interest for the people in present-day struggles, temptations, and intellectual difficulties. Not that the preaching is in itself poor, but remote or only distantly concerned with the morals and business-life of to-day; and so not helpful to the extent it might be in solving social and spiritual problems seriously perplexing thoughtful people in this age.

The preaching of Jesus Christ was in many and varied styles. No two sermons should be alike. All colours make the rainbow; and Christ's preaching was like that. It was the combination of all excellences, made up of all possible styles, beautiful and harmonious in its wonderful completeness. Among preachers generally there is too much laboured imitation of one another in style and substance, instead of simply imitating the great Master Himself. Jesus Christ's style of preaching was sometimes argumentative, as seen in His controversy with the Jews recorded by John. At other times it was preaching by pictures or parables, appealing to the soul through the imagination, and not through the logical faculty. Nature to Him was not an iron chain which bound Him hand and foot, but a silver thread which He could slacken or tighten at pleasure. Sometimes the

preaching of Jesus Christ was after the style of the Book of Proverbs, as seen in the Sermon on the Mount. At other times it was teaching by historical illustrations; but generally it was profound and lucid exposition of Holy Scripture. No doubt exposition is the truest and loftiest ideal of preaching, while some other kinds of preaching may be styled imposition. The preacher is not justified in cutting God's Word into little disjointed portions, and taking his one little favourite part out of its proper connection, reading his own meaning into it, and dwelling on that selected text apart from the context. What would history, national law, science, or literature become if dealt with in this fashion? Allegorical preaching may make the Bible mean anything or nothing to suit the purpose of the preacher. It is acting unfairly—like a novel-writer putting up a man of straw when he wants easily to knock him down by showing a strong character against a weak one. The preacher must look at the portion of Scripture he expounds as a whole, and explain the mind of the Holy Spirit. However, in preaching the man of God must employ all his intellectual resources. Now Jesus Christ's intellectual resources were marvellous and astonished the people, who asked: "Whence hath this man this wisdom, having never learned?" So people to-day must never know the full intellectual treasures of preachers, never be allowed to think the minister is exhausted and has told them all he knows. The preaching of Jesus Christ had endless variety, there was something in it to feed everybody, and it was well suited to the circumstances of the people. Such preaching will change

the mental and moral habits of nations, and reconstruct universal society.

We are struck with the calm air of authority in the preaching of Jesus Christ. The teachers of the times simply uttered doubtful dogmas, like many preachers and lecturers before and since. But Jesus Christ not only taught with the clearest, calmest, and broadest intellect in history, He taught with all the authority of the Son of God. "And it came to pass, when Jesus ended these words, the multitudes were astonished at His teaching: for He taught them as one having authority, and not as the scribes." The prophets and apostles, as honest men, frankly acknowledged that they taught in the name of God and by His authority. But in the most emphatic manner Jesus Christ said: "Verily I say unto you." And it is always to be specially noted that He was the subject of His own teaching, and expounded the Scriptures concerning Himself. Other preachers cannot imitate Him on this point. They must preach not themselves, but Christ Jesus the Lord. He is the great authority in religion—not Buddha, or Confucius, or Zoroaster, or Mohammed, or Comte, or Herbert Spencer, or Frederic Harrison, or literary moralists, or ethical philosophers in this or in any past age. Renan says: "The historical sciences can be made to show . . . that it (Christianity) is not a supernatural fact, and that there never has been such a thing as a supernatural fact." Then there never was such a Person as Jesus Christ, the Teacher of men; and the historical sciences have got a great work to disprove His actual existence and the Divinity of His teaching. Miss

Frances Power Cobbe, though not a believer in the Godhead of Jesus Christ, makes a very keen criticism on Renan's Vie de Jesus, to the effect that he most lamentably fails to explain the person of Christ, and only sheds light on His surroundings. Her language is: "Renan has failed in delineating his principal figure, while he has vastly illuminated His environment." That is to say, he has not explained Jesus Christ, but simply explained His circumstances. Edersheim uses the term "frivolous" in speaking of one part of the Vie de Jesus. If Renan so very easily concludes that "historical science can be made to show" that the supernatural does not and never did exist in Jesus Christ, then we say with a half-tipsy man in Newcastleon-Tyne, who came up to a crowd where an open-air lecturer was speaking against the Divinity of Christ, and inquired what the man was doing, and was told the speaker was trying to prove that Jesus Christ was not truly God. "Oh, is he?" said the man, and thrusting his hands deeper into his pockets and walking away, remarked, "then he's got his wark set." Jesus Christ alone has the proper knowledge which qualifies Him to give a true estimate of Himself. "I know whence I came and whither I go; but ye know not whence I came and whither I go." He is the Revealer of the Father. "No man knoweth the Son save the Father, neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him." He is so truly exalted and Divine; and anyone who undertakes to prove Him to be merely man, with only man's authority, has indeed got his work set in the

opinion of millions of men both in their excited and sober moments.

Jesus Christ had complete fitness of character for the work of teaching the people. He had pre-eminent goodness, a character that was all-influential with His hearers. And it is character in this age even more than talent which is the basis of wide and abiding influence in the Churches. Take away character, and the man may have splendid gifts, genius, scholarship, knowledge, good nature, generosity; may give all his goods to feed the poor, and his body to be burned when his property is exhausted; but boundless kindness without true Christian character will make no lasting impression on society, and be no real power for good in the Christian Church. A minister of suspicious moral character is powerless to bless the people. The moral character is properly held to be greater than the intellectual. Truth, honesty, veracity, and these in every form of life, must ever be regarded as the very heart of morality. And unless a man be a true man he can never be an influential man. He may ask: What can I do for others? What ought I to do for others? What may I hope to do for others? But it will be all to no purpose without spiritual fitness. Jesus Christ must make His ministers like Himself in character that they may be like Him in life, work, and success. Unless they be Christlike the most eloquent preaching will be poor and ineffective, "sounding brass, or a clanging cymbal." without any deep moral purpose or spiritual effect.

The preacher's character, so necessary to his work, is in peculiar danger from numerous causes. Just as the door-

keeper in the house of God, the man who is first in and last out, who attends to the cleaning of the sacred edifice as an ordinary duty, is in danger of doing his work in the spirit of contract-labour and losing all sense of the sacredness of the holy place. So the preacher of the gospel is in danger of doing his work in a perfunctory manner, and going through the most solemn and sacred duties in a professional spirit. His very familiarity with sacred things is apt to take off the sense of sacredness, and to expose him to the special danger of preaching mechanically, without putting his whole soul into his work. He is also in great danger from the flattery of unwise friends and the excessive compliments of the weak and well-meaning. When compliments rain down on his head he must immediately put up his intellectual umbrella, or he is a lost man, and will probably seriously suffer from pride of mind and heart. He is likewise in danger of losing influence as well as character from moral indifference and intellectual idleness. He must keep abreast of the age and get understanding of the times. For instance, he must have some knowledge of literature, art, and social questions; of the books that are being circulated among his people, the pictures that are being studied, and the social and economical problems that are seriously perplexing them from month to month. It is a restless age; and he must be able to show them that philosophy only finds its centre in the cross of Christ, and that all human interests must be settled at the foot of that cross to be safe and lasting. He must further have some knowledge of the science of the age. It is like a second revelation made

to man of the creation of the world. Science brings to light the wisdom, power, and goodness of God which have lain hidden in nature for ages. But in passing from things old to things new there is the danger of the shipwreck of belief if we do not make haste slowly and look carefully where we place our feet. However, the best will live, and the best absolute will live the longest; and so we need have no very great fear, for on this principle the Word of the Lord will endure for ever. But amid intellectual struggles a dreary winter may pass over your soul; or the hot brand of doubt may burn deep into your heart till it becomes seared and you afterwards find your spiritual feeling is gone. You must keep near to Christ in idea and spirit, keep to the science of Christianity, which is of all science the most important because it is the science of right living.

Preaching like Jesus Christ's will not fill our churches. He was popular when He gave away loaves and fishes, spoke His beautiful parables, wrought miracles which men gazed on in wonder, and awakened the curiosity or excited the selfishness of the people. Under these conditions the multitude gathered round Him and listened to His discourses. But when He entered upon spiritual truth they turned away from Him, and some of His own disciples walked no more with Him. There were some backsliders under Christ's own ministry. He felt the painfulness of the sad fact at that severe testing-time, and turning mournfully to the Twelve said: "Will ye also go away?" No true Christian minister is uniformly successful. It is well

occasionally to think of failure both then and now, in the case of Jesus Christ and in our own. People will still listen to poetry, parables, rhetoric, anecdote, and political sermons, but not to pure spiritual teaching. They still say in bitter disappointment, "This is a hard saying"—and forsake the house of God. The fact is simply this, they feel that they must either give up their sins, or give up hearing the truth of God which condemns their conduct; and so they forsake the ministry of the man whose preaching makes them miserable. This is the secret history of many men who go from an earnest ministry to where the gospel is coldly and imperfectly preached.

The preaching of Jesus Christ was too commonly followed by outward excitement without corresponding moral conviction. And the preaching of this age is too often followed by admiration without deep and lasting good, or followed by a pleasing sensation which soon passes from the soul, and is succeeded by a new sensation lasting only for a brief space —like the morning mists passing away before the warm rays of the rising sun. To excite men by preaching the gospel without informing the judgment and transforming the character, is like kindling a fire of paper or straw which ends in brilliant flames. Men require not only to be excited but instructed, not only to be pleased but converted. Christianity is a spiritual religion intended to produce spiritual results. The effects in the soul must be seen in the life. It is true that the kingdom of God cometh not with observation—like the march of great armies, the meeting of Parliaments, or the organisation of a police force. Yet while in its principles it is spiritual and invisible, it is seen in its effects like the wind seen in its influence on grass and flowers and trees, or like leaven operating secretly and silently till the whole mass of meal is leavened as is evident in the wholesome bread. Unless we make Christians as well as sermons our preaching is in vain and we leave men in their sins.

As Jesus Christ was sent by the Father to preach the gospel, so men must be truly called of God to the work of the Christian ministry. He said in His prayer to the Father: "As Thou hast sent Me into the world, even so have I also sent them into the world." And after the resurrection He further stated: "As the Father hath sent Me, even so send I you." There must be a Divine authorisation to preach Christian truth. Christian ministers must have a deep conviction of their duty to proclaim the gospel, must act upon their conviction, and allow no one to interfere with that profound conviction, else they will utterly and hopelessly fail in the most momentous calling of life. There is a marvellous difference between the ministry of Jesus Christ and the ministry of the most cultured and faithful minister of the gospel in this or in any age. Yet the work in both cases is the same in nature, however perfectly or imperfectly done. Ministers must carefully tread in the footprints of their Divine Master, copy His methods of work even though they may always remain at an infinite distance from the purity and perfection of His ministry. This is surely the truest and highest apostolical succession; and apart from the principles, the spirit, and the methods of Jesus Christ there is and there can be no apostolical succession-even though ministers may receive the authority of the Church to preach the gospel.

In His preaching Jesus Christ gave precedence to spiritual things and kept secular interests secondary and subordinate. He said to the people: "Seek first the kingdom of God and His righteousness." This is what He did in His personal living, and so in this particular also He is our Pattern, perpetually preaching to us by His own exalted spiritual living, as well as by His instructive and impressive discourses. His life is one of His greatest sermons. We must seek likeness to God in character first in life, first in the day, and first or before all other things as of supreme importance to each individual. Yet this is not what men are seeking first, but what they are commonly seeking last of all. They are first seeking wealth, fame, pleasure, and material progress; putting these things before Christian principles and Christian interests. The essentials of earthly and heavenly blessedness are generally postponed to old age, or to a sickbed and a dying hour. This is dangerously and painfully reversing the Divine order of things. The greatest treasure, the most costly possession is either never sought, or only sought by multitudes of men when they are incapable of seeking inferior things. From the study of the gospel preachers must "derive a kind of habit of looking below the surface and hearing sounds which others do not catch," but they must teach people to catch these sounds —and to put a proper value on character and conduct.

The Rev. F. Myers of Keswick says in one of his sermons: "As far as Christianity is concerned, I believe

that learning has done its work, or nearly so. A deeper perception of the spirit of the gospel by the soul, not a more complete comprehension of its significance by the understanding-is wanted." This suggests an important lesson for the times. We cannot have too much learning, and learning may not yet have nearly finished its work; but we want more humility rather than more light, to feel the truth more deeply rather than to see it more clearly, to do the Divine will with greater sincerity and earnestness rather than to know the revelation of God with larger knowledge, to possess the true spirit of prayer, faith, and reverence rather than genius and scholarship. That is to say, we need in this age the soul of religion more than the body and outward form of devotion; the spirit more than the letter of the gospel. As the ivy clings to the dead tree in many a wood and field, so many are found clinging to dead forms and dead systems. We want what is hard to get and hard to keep—the attributes of Christian manhood, the vigour of spiritual life, and not the external ornaments and outward professions of Christianity. The soul of religion must be created by the pulpit.

As a preacher Jesus Christ manifested the greatest intellectual alertness. Froude truly says: "Perfection or even excellence is rare in any art or occupation. First-rate artists are rare. Saints and heroes are rare. Special gifts are needed, which are the privilege of the few. To tell an ordinary man that if he will use his free will he can paint a first-rate picture, or become a Socrates, or a St. Paul, is to tell him that which is not true." No

doubt every man has his limitations, but he is capable of wonderful improvement by the use of his gifts. Jesus Christ read, thought, observed, and used His mental powers. and so grew in wisdom and knowledge and intellectual alertness. He was self-possessed when His opponents were in a perfect fever of excitement; had infinite presence of mind under the most unexpected assaults. Take the question of tribute money for example. The Pharisees took counsel how they might ensuare Christ in His talk. "Teacher," they said, with assumed respect, "we know that thou art true, and teachest the way of God in truth, and carest not for anyone." They tried to put Christ off His guard, as if they were sincere and anxious to be taught the Word of God in its breadth and fulness. "Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cæsar, or not?" Should we as Jews pay capitation tax, which we as Pharisees detest, and these Herodians delight in? They thought He must either speak against Rome or against the government of the Jews; and so they imagined they had caught Him one way or the other. The Herodians they thought would handle Him roughly if He said it was not lawful, or the honour He had with the people would vanish. But He simply said: "Why tempt ye Me, ye hypocrites? Show Me the tribute money. Whose is this image and superscription?" They declared it was Cæsar's. And so He simply replied: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." They were baffled and beaten, and walked away crestfallen. Christ did not allow the captious and designing to look into the depths of His soul. He confounded them by His reticence, and did not assist His enemies to thwart His plans. He never acted as a Jesuit or did evil that good might come. He did not tell an untruth to baffle opponents. He did not sin that grace might abound. But He did not let His enemies see all they wished that they might defeat His purposes. The general is not under obligation to disclose his plan of battle to the enemy. The manufacturer is not bound to tell the secrets of his trade to his neighbouring manufacturer. Nor are we under any duty to allow the curious and suspicious to look into our soul whenever they desire. But as Christ was transparent and frank to the believing, so we must be open and honest and true in society.

Jesus Christ voluntarily placed Himself under similar conditions to those of His own ministers in order that He might serve the Father and the human race. He became subject to physical exhaustion, depression, and bitter discouragement; subject to the reproaches, interruptions, and all kinds of evil treatment from men. But His Divine nature kept His human nature right, so that He never once sinned or failed in the discharge of duty. To-day ministers are subject to all kinds of annoyances and inconveniences. Everyone with a trifling grievance thinks he has a right to lecture his minister, to complain of his conduct, or to instruct him even though he be only a man of one idea. Many avail themselves of the great privilege of grumbling; and his morning's work is inter-

rupted by someone he must see, "who may be an anxious inquirer, a plausible beggar, or a hardened timewaster." The Master Himself had painful experiences from all sorts of people. Here we are dealing not so much with the kingly or priestly office of Jesus Christ as with His prophetical office. In His kingly and priestly office "we behold His glory, the glory of the Onlybegotten of the Father, full of grace and truth"-and can only, if at all, very distantly approach Him in our humble imitation. But the prophetical office lies much nearer our own lowly path in life. He proclaimed the gospel of the kingdom, brought glad tidings to men, published peace to troubled hearts. This is what preachers of the gospel must do in this and every age, and do it amid the most encouraging or the most discouraging conditions.

As a preacher Jesus Christ adopted two special methods—He preached by language and by deeds. All His discourses are not reported in the four Gospels; had they been John intimates the world would have been filled with books. We are left to wonder what kind of sermons He preached during His two days' ministry in Samaria; but the discourses are lost to us like so many others which He delivered—and we only know that the Samaritans heard Him for themselves, were convinced and believed, and not simply because of the woman who said: "Come, see a man that told me all that ever I did: is not this the Christ?" His unreported sermons probably contained similar teaching to those reported. No doubt all which is essential has been reported, and there is a fulness and

completeness of instruction in truth and righteousness. But to His gracious words we must add His gracious deeds. He often replied to inquiries in blessed acts. the disciples of John He said: "Go your way and tell John the things which ye do hear and see" - probably working before their eyes the miracles referred to. What would a reply in words have been compared to the answer by deeds? He gave them the more cogent reply of miraculous works—the enumeration of beneficent deeds which they themselves had just witnessed. As if He had simply said, Only tell these deeds to John and it will be enough to quiet his fears and to enable him to suffer martyrdom in My cause. We want in this age a religion that does something and not one that lives on the reputation of the past. Not the appointment of a committee to talk; and then the appointment of a sub-committee to talk over the talk of the general committee; and afterwards a public meeting to do further talking. The world is sick of mere theories and superfluous speech. Carlyle thought England in danger of going to "wind and tongue." This is the danger of the Christian Church. Men are asking for bread and the Church is too frequently giving them a stone. It has done this far too long already. But even Christian deeds must be wise as well as loving. We must not demoralise the people by our gifts. Corruption and bribery in the Church is infinitely worse than corruption and bribery in the State. The common people heard Jesus Christ gladly—so long as He had anything to give away. He frankly said to them on one occasion that they

followed Him not because of the miracles which proved Him Divine, but because they did eat of the loaves and were filled. It was too selfish a following to please and satisfy Him - only so much materialism. And is there not the same danger to be guarded against in the community to-day? Are there not even some who are Christians in this age for what they can get out of Christianity? And some also who are selfish in another way, who embrace the gospel simply because they wish to keep out of perdition? In each case the principle is pretty much the same. And a religion that wants to be on the winning side in both worlds is not very lofty in character. likes godliness because it is profitable, and probably would not like godliness very much unless it brought them great gain. Is not this the old question of loaves and fishes? What is it but the prostitution of Christianity, the commercial spirit introduced into religious virtue? Preachers of all men must not compete for the people by coals, blankets, the payment of school fees, or the offer to procure situations for the sons and daughters of the people. We must make spiritual men and women, strong and noble Christians, intelligent and active workers for the good of the race. We must develop the character and latent energy of the people. We must help them to stand on their own feet, to see with their own eyes, and to walk with their own legs. We must work miracles of grace on the soul, miracles of benevolence on the body, and miracles of light on the intellect; but we must do all this without crippling the energies of the people.

As a preacher Jesus Christ carefully corrected theological errors. His hearers were in danger of religious mistakes of all kinds, and He warned them against these intellectual and spiritual errors. In His Sermon on the Mount He spoke of men who were building on the sand instead of building on the rock. And men to-day are busy building for eternity without proper foundation. who are attempting to save society by mere socialistic schemes are building on the sand—as they lack moral power to put schemes of this nature into force, and the employment of physical power to enforce such schemes means tyranny. Many of the Higher Critics are building on the sand, as they are trying to settle things on purely arbitrary principles, and not on the scientific lines of history. Comparative religionists are building on the sand. as comparative religions show us no power to work the morality they teach. The attempt to elevate the people by art is building on the sand, as picture-galleries and museums cannot regenerate souls. The effort to save men by science is building on the sand, as natural science cannot produce spiritual changes, since men do not gather grapes of thorns or figs of thistles. And so of æsthetics, for music and an ornate ritual have no moral power, and cannot cast out Satan or expel sin from the soul. So too of education and mental culture; you cannot graft spiritual Christianity on fallen nature and by this process transfigure man-he must be born anew of the Spirit. Apart from Christ and the gospel the manifold schemes of the past and the evermultiplying schemes of the present are complete failures to

effect the spiritual improvement of the race; the salvation of men does not and cannot grow out of natural means.

As a preacher Jesus Christ began on points where He agreed with men. And the preacher to-day should adopt Christ's method and commence on points where he agrees with the hearers, and not on points where they disagree. This method would save time and strength and give power to deal with differences further on in the discourse. This is what Christ did in the guest-chamber. He began His reasoning with the disciples by stating their agreement in belief as far as it went: "Ye believe in God; believe also in Me." As good Jews they did believe in the existence of God, in His word of promise and prophecy. And so in common consistency He showed them that they were bound to go a step further and not rest without a complete religious belief, but to accept Him as their Redeemer. He acted on this principle in His memorable controversy with the Jews recorded in the Gospel of St. John. He adopted the same method in preaching to the woman of Samaria at Jacob's well. It was Paul's method at Athens. Should we not adopt this method in preaching to Jews, Mohammedans, Deists, or Atheists?

Jesus Christ as a preacher calmly appealed to the judgment and conscience of His hearers. He depended on the communication of spiritual ideas more than on sensationalism. What He stated often startled the people, but it was the truth itself rather than the way of stating it which excited them. Some apparently think if we only had more startling preaching, preaching in the thunderand-lightning style, there would be a greater likelihood of the conversion of sinners. But so far as we can see sensational preaching simply excites the curiosity of the multitude, and does not convert sinners, or enlarge and build up the Church of Jesus Christ. It is the clear and impressive statement of evangelical truth which is needed; and the simple belief of that truth brings salvation. If this does not transfigure people we know of nothing which will. The Jews and the Greeks wished Paul to proclaim things which would startle and amuse them; they wanted the marvellous in miracles, or the entertainment of intellect by philosophy; but he simply replied: "We preach Christ crucified." We have only a simple, unadorned story to tell-startling enough when properly apprehended; but to the Jews in their unbelief, "a stumblingblock," and to the Greeks in their intellectual pride, "foolishness." Yet to those who sincerely and humbly accept God's message of mercy, "Christ the power of God and the wisdom of God." Probably many think if all ministers were revivalists everything in the Church would go on prosperously, and multitudes of men and women would be immediately converted. Such people appear to forget that it is not in the power of ministers to revive the Church; it is the work of God Himself to do that - and if people trusted less in ministers and more in God there would be greater spiritual success. Unbelief lies at the very root of every attempt to obtain some substitute for the simple preaching of Christian truth and the observance of the

Divinely ordained means of grace. Indeed, it is only another way of wishing for the marvellous to save the people, either that one might rise from the dead, or that the miraculous might occur, or the most extraordinary sensational incidents might be employed—as if the ordinary methods of the gospel were insufficient in this age to convert sinners. This is clearly a belief in the marvellous to transform men rather than faith in the gospel; when God has ordained that faith alone shall save the people. We want more of Jesus Christ in the midst of His people and not more sensationalism. Lord Shaftesbury says: "You can no more promote the growth of religion in the soul by excitement, than you can advance the health of the body by throwing it into a fever." It is not human excitement which regenerates the soul, but the power of the Holy Spirit. Ritualism goes to the extreme of formalism, and the Salvation Army goes to the extreme of sensationalism. Both may be used of God, and also popery; but is there not open to the Church the more excellent way of sanctified common-sense, of being individually filled with the Spirit and allowing Him to work in us and by us without extravagance? This may seem obvious enough to some, but doubtful to others; and God must be left to judge us and to govern our ignorance and infirmities.

Many people say that there are no great preachers in this age. If there are no great preachers it is because there are no great hearers. It is the great listeners who make the great preachers. This is not an age of thinking

and listening; but an age of anecdotes and of tit-bits-bits of speeches, bits of sermons, bits of poetry, bits of books. There is little that is massive and grand; little grappling with first principles; but much reading of novels and small articles in newspapers and magazines. Commerce, science, art, literature, the legal profession, and legislation are very generally taking the best talent of the country—and not the Christian ministry. And in Parliament, the lecture-room, the music-hall, and in the theatre people will sit for hours listening to earthly discourses about earthly things in a most earthly fashion. But they will hardly sit for thirty or forty minutes in church or chapel to hear of heavenly things proclaimed in the most heavenly manner. People do not go to the root of Christian truth, do not go for themselves down to the foundation-principles of the gospel of Christ. They want amusement, parables, short stories, and pleasant small-talk-I do not mean the thinking few, but the unthinking many-who go for the music and ritual in public worship, instead of thoughtfully pondering the gospel message to men. It all means if this be largely indulged that Christianity will be very imperfectly understood by and by, and consequently very feebly defended in the struggle with unbelief; that Christians will be easily led astray by false philosophy and false doctrine; and that Romanism and Deism will have a grand opportunity from the deficient religious intelligence of Christians themselves. We need as much as anything in the England of to-day a great revival of preaching, grappling with judgment and conscience, and forcing the people to think out their theology for themselves, and not giving us little elegant essays which last for twenty minutes, but sermons.

It is thought by some that we are on the eve of a great revival of preaching. We heartily hope it may be so. Certainly there are some fine preachers among us. But the most magnificent preachers are not always best known and most appreciated. The best butcher and the best dressmaker in a town are well known, but not the best thinker, the best writer, or the man of genius who will make the town famous in a century—these are commonly unknown by the general public, and only appreciated by a few. How few in Derby can tell anything about Herbert Spencer; and how few in Cheltenham can tell anything about Frederick W. Robertson. It is so, too, with the magnificent forces in operation in society, and was so even with Christianity itself for several centuries at its commencement. In the parable of the Sower, while the good land brought forth thirty, sixty, and a hundredfold, it is plainly stated that in three classes of hearers out of four the good seed of the kingdom was entirely unproductive. Even Christian truth preached in a faithful way may fail of its effect through the persistent sin of the hearer. The other day I passed by an old nest in the hedge by the roadside. I had often passed by the place in summer, but never once observed the nest. The place was well selected by the bird, so screened by the thick bushes and luxuriant foliage that the passer-by could scarcely perceive it without making a minute examination. What a busy time the old birds had in building the nest, in rearing the young, and what thought, anxiety, hard work, and then what joy in their little family! But in this winter-time the nest is forsaken, torn by the storms, filled with dead leaves, and altogether forlorn in appearance—like some old house in the country with the roof and windows broken in, and the family scattered over the country or over the colonies. Where are the poor birds this severe weather? What has become of the old birds if living? They may repair the old nest next spring; begin work again in faith and hope and joy. So the preacher must start work afresh like the bird. He may work in obscurity, unseen and unknown by the multitude. A long, dreary winter of discouragement and apparent want of success may take heart out of him, but he may know of some who have been helped by his preaching, and others may have been helped unknown to him, of which he will know at the judgment. He must repeat former operations like the bird, or repeat the processes of agriculture like the farmer. There may be monotony, unpopularity, frequent heart-ache, but the preacher must persistently sow the seed of the kingdom, the truths and principles of Christianity. Fame comes only to the few; the many are unknown in life, and possibly less known after death. But there may be great and good work done without being seen by all who pass that way, like the nest unseen by the roadside; may be great preaching without great popularity.

The preaching of the age must be soul-saving preaching. Jesus Christ began His public ministry by preaching repentance. "From that time Jesus began to preach, and to say, Repent ye; for the kingdom of heaven is at hand."

The message is short and sharp; the motive to enforce it is the nearness of the kingdom of God. Repentance is the first great lesson of Christianity; it was first proclaimed by the Baptist, by Jesus Christ, by the apostles, and by Paul at Athens. Men are sinners and must be sorry for sin and amend their lives. No second step can be taken toward the kingdom of God till this first step is taken. Repentance is immediately and universally necessary; and necessary in the nature of things. A God of infinite holiness cannot hold friendly intercourse with a sinner living in the love and practice of sin. The sinner's pride of heart and intellect must be humbled, his sin must be embittered, he must be filled with sincere and earnest desire after God; not only be convinced of sin but yield to the conviction, and seek admission into the kingdom of God by bringing forth fruits meet for repentance. Unless a man be sick he does not want the doctor; unless a man be burdened he does not want rest. And so a man must be sick of sin and feel it an intolerable burden before he is willing to come to Jesus Christ for rest and healing of soul. But beyond repentance Jesus Christ preached faith. Not mere intellectual assent to the propositions of Christianity, but the childlike trust of the heart for salvation. Not faith in the Church, or faith in a book, but faith in Him alone for justification before God-sincere faith in a personal Saviour. "He that believeth . . . shall be saved." Rutherford says of some: "They think compliments a charm for guiltiness." Jesus Christ does not ask to be complimented, but that the true penitent may truly believe in Him, and afterwards continue steadfast

in the faith of His holy gospel. He said: "Repent ye, and believe in the gospel." For that act of faith in Him whereby we obtain salvation is but the beginning of a long series of similar acts by which we are continually saved. We must live a "life of faith in the Son of God," a lifelong trust in the power of His truth and grace. But Jesus Christ preached holiness of heart and life, a genuine and comprehensive purity, as the outcome and fruit of faith. He claimed universal obedience to the Divine law. There is no confusion and obscurity in His teaching on these important points. Of Dean Close it is said: "He did not read the lessons as a Ritualistic intoner too often does, in a monotone that murders all sense; narrative and dialogue. and argument and appeal, and prayer and exhortation, and poetry and prose muddled together without any change or difference of inflection." Jesus Christ does not muddle things together, but clearly preaches repentance, faith, and holiness as essential to present and eternal salvation.

But while the preaching of the age is to be pre-eminently soul-saving it must be broad and human. It was the breadth and humanness of the preaching of Jesus Christ which largely gave it its wondrous sweetness and charm. He did not make religion a mere intellectual luxury for the educated and wealthy. His mission was to the masses of poor men; and His method was to communicate clear and large ideas of all which concerned the well-being of the whole race. And so we must teach the sacredness of human life: that there ought to be proper control over the bodily appetites and passions; that people should be protected against excessive

physical labour; that man's physical necessities should be supplied; and that the best possible sanitary arrangements should be made in large towns and in small villages. must also teach the people their social interests: that bribery in all its forms, whether by political organisations or by Churches, is a black and bitter sin against God and man; that drunkenness is deep and sad wickedness; that thrift should be encouraged and waste condemned; that criminals should be allowed a chance of reformation, education, and to learn a trade; that imprisonment itself should be corrective rather than punitive; that identity of nature implies identity of interests; and that justice, truth, and love form the only stable basis of national prosperity. But above all we must teach mankind their spiritual interests: that the soul is of supreme importance because man will live for ever; that spiritual truth is given for spiritual ends; and that material good must always be subordinated to spiritual interests. We must teach the whole truth of God by every available means at our command, and especially by the pulpit—in fact the pulpit must re-make Christendom and convert the nations to Jesus Christ. No doubt there has been a criminal silence in the pulpit on many leading public questions of vital importance to the spiritual good of the people. Peter said in his impetuous flash of ignorant zeal for the Master: "Be it far from Thee, Lord; this shall not happen to Thee." Peter's sudden outburst of passionate concern for the Master we have often imitated in other forms-and brought upon us the Redeemer's rebuke. We have said Christianity is perfectly safe in our day; this,

that, and the other shall never happen to the Church of God. He will in every conflict effectually take care of the kingdom of His Son. Yes, so He will. But He works by human agency, and especially by the preaching of the truth. The whole Christian truth must be proclaimed for the whole of man's nature, and for the whole of his existence, but first and supremely for the soul. To substitute lectures or secular subjects for impressive spiritual preaching is seriously to miss our aim, for man's need is deeper than physical wants and amusements.

CHAPTER V.

THE INFLUENCE OF JESUS CHRIST ON WORK FOR THE YOUNG.

Jesus Christ Himself was once a child. He understands how to care for children; knows their importance to society, and loves them deeply and tenderly. The disciples entertained mistaken ideas of the work of Christ when they thought He could not be interrupted in His ministry by attention to children. We may easily imagine we see them, probably with their strong arms uplifted as they endeavoured to keep those loving mothers away from Christ when they came to Him for His blessing upon their offspring. The disciples in their ignorance and shortsightedness - very much after the fashion of too many disciples in this agerebuked the mothers when they tried to push their way to Christ that He might touch and bless their little ones. "But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Mark x. 13, 14). Disciples may become impatient, grow angry, and frown upon mothers bringing their children to the Saviour; but He smiles approvingly and gives them

every encouragement. The disciples egregiously blundered, and motherly instincts correctly interpreted the great loving heart of Jesus Christ. It is always better to go straight to the master than to press your case upon the consideration and good nature of the servant; and it is always better to go to Christ Himself than to go to priest or minister. In the present case the disciples were wrong and the mothers were right. It is not for us to imitate the disciples, but Christ Himself. He saw deeper and farther than His apostles; He saw the bloom and the beauty in the unopened flower; He saw the precious jewel in the frail casket; He saw the possibilities of good and of evil slumbering undeveloped in childhood; He saw the importance of Christian child-training, and of deepened and refined affection for children; He made the home the Church, and turned fathers and mothers into His ministers to win their offspring for Him. If the disciples around Him were indifferent to all this the Master Himself could not be so. He saw the immortal gem—the soul itself—that looked out of those young eyes; and hence He spoke words that mothers were not likely soon to forget, and that mothers ought not to forget in any age. The home is the unit of the nation, the mother is the queen of the home, and so Jesus Christ took care of the home and the mother in order to secure the children for His kingdom.

It is very evident that Jesus Christ loved children with a real and profound affection. In His great work among men He showed constant care for children, and frequently employed them as illustrations in His teaching. There is

something very beautiful and affecting in all this. We get the truer and deeper meaning of things through the child's heart and imagination. William Wordsworth held that children see things most truly. When we look at things like children we get right and keep right; but when we begin to reason and define we frequently go astray. We all turn into little children in our highest joys and deepest sorrows—we rejoice and weep like children. Besides, when men have wandered into infidelity they frequently return to their early beliefs, the ideas and beliefs of their childhood, as in the case of Thomas Cooper and Joseph Barker. We do not wonder that Dr. Guthrie when near death said: "Sing me one of the bairns' hymns." Is there not true philosophy, true poetry, true music, and true theology in children? And blessed is the man in whom the child's wonder and the child's heart are not altogether dead. Jesus Christ saw the grandeur and importance of children—as we see and recognise the fruit in the flower, the picture in the outline, the river in the spring, and the magnificent effect in the obscure cause.

Now, as Jesus loved children well and wisely we must love them in the same way. They very soon find out whether we love them truly or whether we are simply professing to love them. Like dogs and domestic animals they quickly understand our relation to them—they feel what we are. Love is the greatest power in the world; it is the force of forces. We can do nothing for anybody till we love them truly. It is especially so with children. This was Christ's power both over adults and children—the

power of love. All felt it and were more or less deeply impressed by it; and even when they did not yield to it they could not help being more or less affected by it. It is so with children in the home and in the Sunday school. The love of parents, friends, and Sunday-school teachers touches and impresses their souls; and sometimes they feel deeply when they seem not to feel at all. They hide their feelings, like older people, when they hardly know how to keep from surrendering their hearts to God. We must never give up praying and hoping and toiling for their conversion. Our love must suffer long and be kind; and when children go astray we must follow them with beseeching affection, and seek their restoration to the fold of God, as the shepherd seeks the lost lamb.

We must sincerely and heartily encourage mothers to bring their children to Jesus Christ. Many Christian ministers have acknowledged that they were first spiritually awakened by their mothers taking them alone to pray with and for them. And how frequently the affectionate and persuasive words of women have first led rough lads to think seriously about religion! How powerful is woman's loyal and loving nature in leading the young to Jesus Christ! Mothers, especially in the history of the past, have exercised a marvellous influence, and we trust they will in the future exercise a greatly augmented influence in the kingdom of God. Has it not been truly said that "the hand that rocks the cradle governs the world"? Men are generally what their mothers make them; and when they have sometimes lost faith in all else their belief in the goodness and purity

of their mothers has saved them from the uttermost shipwreck of moral character. We must never permit the marvellous power of woman to be placed against Christianity, but completely enlist it on the side of the kingdom of God. Poor mothers are tempted to think that their offspring are of no importance to the Church or the community; that it matters little to anybody how their children come into the world and go to their graves. But in our judgment it is far otherwise. Probably the real welfare of the country is more profoundly affected by the home-training of England's families than by all the measures of Parliament, or all the educational institutions of the land. Wordsworth rightly says: "The child is father of the man." The first bent for good or for evil is given to the thought and inclination of the child at home, and the future circumstances of life serve only to develop the first ideas and aspirations. The tree follows the bend of the tender sapling; its trunk and branches grow toward the sun and atmosphere. So children grow from day to day not only according to the position and soil in which they are planted, but also according to the nurture and training they obtain from parents and guardians.

It is reasonable and right that parents and Christian instructors of all grades should take into account the importance of children, not only to the community at large, but also to the Church and to Jesus Christ Himself. They are so important in the Divine estimation that He sent His Son to redeem and save them. Jesus Christ became the babe of Bethlehem to accomplish this great work. To treat

the young as an insignificant factor in the nation or Church is to act like the country squire Horace Walpole refers to, "who passed by with his hounds as the battle of Edgehill began." The squire had no sense of propriety. It is not safe or right for anyone to undervalue children. Christ said: "See that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven" (Matt. xviii. 10). He had been discoursing about little children, and so here first there may be a reference to them, though lowly and in some respects insignificant Christians may also be alluded to. It is confessedly a passage full of difficulty, and is a saying of Christ only preserved to us by St. Does Dr. Brown furnish an explanation and Matthew. illustration in the following quotation? "Among men, those who nurse and rear the royal children, however humble in themselves, are allowed free entrance with their charge, and a degree of familiarity which even the highest State ministers dare not assume. Probably our Lord means that, in virtue of their charge over His disciples, the angels have errands to the throne, a welcome there, and a dear familiarity in dealing with 'His Father which is in heaven,' which on their own matters they could not assume." Have not children been despised again and again by older Christians? In some revivals of religion when a number of children have been converted and added to the Church, the remark has often been made: "Oh, they are only children." They have frequently been thought lightly of and reckoned as nothing in the Church. They have been despised, undervalued, and lightly esteemed by Sundayschool teachers, who have threatened to leave the Sunday school unless a different class could be found for them from the class of very little ones they have had. The lowest class in the Sunday school is in many senses the very highest class of all. Children, too, have been despised by their parents. Mothers and fathers have too commonly said: "Oh, it is only the children," forgetting that those little, quiet, thoughtful boys in the corner of the room may become great scholars, or philosophers, or statesmen, or Church dignitaries, or missionaries to the heathen. Ministers have despised children, neglected them, not noticed them in the home, the street, the religious meeting, the house of God, in their sermons and in their speeches—and the little sensitive beings have felt it keenly. But now there is a general awakening on the part of ministers and people in all the Churches to the importance of dealing kindly and wisely with the little ones. It is well to get old people converted to God, but it is best of all to get the young converted before they have formed bad habits.

Like Jesus Christ Christians must be deeply concerned for the religious instruction of the young. He said to Peter: "Feed My lambs." You must feed them with Christian knowledge. But merely to give them Christian instruction is not sufficient; you must watch over them, guide them, protect them and help them in every possible way: do, in fact, all that a kind, prudent, dutiful shepherd does for the lambs of his flock. Prophecy said of Jesus Christ: "He shall feed His flock like a shepherd. He shall gather

the lambs in His arm, and carry them in His bosom, and shall gently lead those that give suck" (Isa. xl. 11). As you were walking in the country you looked over the hedge and saw the shepherd of the neighbouring farm with a lamb in his arms. The lamb was feeble or the mother was dead. That is what you are to do for children whose parents are dead or worse than dead; or for children in their inability to take care of themselves and exposed to fearful immorality. You are to perform all the kindly offices of the thoughtful and capable shepherd. And this is a work not only for Christian ministers in a strong and peculiar sense, but for all Christian people, and for Sunday-school teachers and guardians of the young. All good men and women must pay special attention to children. This kind of Christian work cannot but be fruitful of great good. A kind word and a smile of recognition in the street will impress and help young people in a wonderful way. They will feel that they are noticed and cared for; and so they will be strengthened to do right and encouraged to keep their good character. Their reading should be directed and good books put into their hands. It is a wise policy to fill their minds with good and in this way to exclude the evil. It is also prudent and kindly to visit them in their homes, to enlist the sympathy and assistance of the parents in the work you are doing for their offspring. To see children in the class at school on Sunday only is a poor way of feeding the lambs. They should be seen and cared for during the week, taken to church meetings especially got up for children, and diligently watched over like the shepherd constantly looking after his flock. This is a difficult and manifold work; feeding the lambs in the sense of Jesus Christ means so much.

The conductors of Sabbath schools and Sabbath-school teachers are undoubtedly acting under the auspices of Jesus Christ, and working out in a good measure the spirit and genius of Christianity in their particular department of Church-work. It is a great pity, indicating great weakness. if any Christians, however clever and intelligent, should conclude that Sabbath-school teaching is' a work beneath their dignity and unworthy of their talents; or that time spent in the religious education of the young is so much time wasted. Evidently Jesus Christ did not think the time He spent in attending to children was so much time lost from the work of a serious and pressing ministry. It is of the utmost importance in this age to care for the young in our Sabbath schools, as only one in ten is said to leave the Sunday school a member of the Church. How strangely like the story of the lepers in point of proportion: "Were there not ten cleansed? but where are the nine?" It is clear that the young require not only instruction but training in the formation of moral habits. And however much is done in the Sunday school the principal work will have to be done in the home and in the day school—if we have regard to all the facts relating to body, mind, and circumstances. One day in seven does not allow sufficient time and opportunity to teach and train children in any effective and comprehensive manner. The idea of attempting it is utterly preposterous. David Stow saw that it would be

necessary to train teachers and remodel schools. He began with infants and infant school society. In his own way David Stow imitated Jesus Christ. As a Sabbath-school teacher he saw that the whole case of children was not met and could not be met by Sunday schools. And we in this age must care for children in a supreme and manifold manner. Some method of doing this must be found which will harmonize the Churches and the nation in their conflicting interests and schemes. Surely all the methods and resources of statesmanship are not exhausted. The loss of every ship on the ocean, of every palace in the country, of every picture in private collections and public museums, of every mechanical invention in this age of machinery, and of every discovery of science in this boasted age of science, would be as nothing to the loss of one poor child for time and eternity; and you would undoubtedly think so if that child were your own. Jesus Christ most emphatically declares that, "It is not the will of your Father in heaven that one of these little ones should perish." But look in the streets, the prisons, the asylums, and you see the lost ones by thousands-lost to truth and decency now, and on their way to perdition. Look at the terrible dangers of children; danger from hereditary tendencies; danger from the homes of ignorance and degradation and crueltythe poor little ones often running away to hide when the father comes home or from the screams and threats of the mother; danger from the filthy and blasphemous language they hear; danger from the immoral example they witness all around them; and danger from the awful drinking habits of the age. Yet how little comparatively the Churches care for children. We have cared for our ships. cared for our guns, cared for our cattle, cared for almost anything and everything, but all the while children have been nearly forgotten. Yet no victories, no wealth, no discoveries, no inventions, no commercial transactions will ever make a nation great and glorious whose children are neglected. The patriot, the philanthropist, the philosopher. the statesman, the Christian, indeed the whole commonwealth should concentrate thought and effort on the proper upbringing of children. We should pray earnestly for children, and at the same time remember that we can answer our own prayers very largely if we only put forth suitable effort. Let us protest against the introduction into the homes of the people of the filthy newspaper reports of the divorce courts; guard the young against evils and dangers of society; and remember that our churches and chapels may do without a spire or an organ or a paid choir, but we must take care of the children or else decline as a nation. Spires and organs and paid choirs are ecclesiastical luxuries, but the proper care of children is an absolute necessity to the very existence of the Church itself.

We cannot give saving grace to children, but by properly caring for them we may aid the formation of habits and communicate ideas which will greatly help them to build for themselves a splendid Christian character. For this purpose we must seek wisdom and grace from God, for both wisdom and grace are necessary and both are gifts from God. Very often there is a defect of prudence in dealing with children

where there is no defect of grace; and just as often a defect of grace where there is no defect of prudence—and in either case the effect on children is disastrous. As ministers. Sunday-school teachers, and parents we must bring children to Christ in the arms of faith and prayer; knowing that Christ's love to children is as true and real now as it was in the days of His flesh; knowing also that it is God's will and arrangement that children should be converted as soon as they are able to distinguish between good and evil; and knowing too that it is easier and wiser to seek and to secure the conversion of the rising generation in their tender years than in after-life when the world and Satan have got hold of their hearts. But when we have done all in our power to lead children to Christ we must persistently trust in God for their salvation—and we must persistently trust against all appearances to the very last. We must not tease children with religion, for that is to defeat our purpose, and betrays a fatal lack of judgment; but must explain its sweet reasonableness, its marvellous beauty and advantage.

We are always exerting an influence on children either consciously or unconsciously. And children soon discern our true character, and are not often wrong in their estimate of character. The influence which parents and teachers and companions exert on children is marvellous. The nature of children is plastic, and you may almost make them what you will. But their early habits, first fine as gossamer, become in course of time as strong as a cable which no man can snap. This shows how important it is to guard character. Parents and Sunday-school teachers, as well as ministers of the

gospel, must take heed to themselves especially, and then take heed to their doctrine. There is a sense in which character is more important than doctrine. Hence it is especially important to guard the example placed before children. The first great qualification for doing good to the young—as it is for doing good to other people—is to be thoroughly good ourselves. The moral character of a man affects his perceptions of Christianity; his own living colours his beliefs. The Bible is one thing to one man and quite another thing to another man. The sceptic sees in it no revelation from God, but the Christian does. The poet sees the poetry, the philosopher sees the philosophy, the historian sees the history. And a man's own moral state before God is very greatly the measure of his own views and convictions respecting Christianity. You have wonderfully different views of the gospel before and after your conversion to Christ. Your real ability to teach Christianity to the young is greatly affected by your personal character and experience. You cannot teach Christianity to the young better than you understand it yourself. You can only give to them the ideas of religion which you yourselves possess. But however you may teach from theory or hearsay evidence, if unable to teach from personal experience, young people will not believe in the power of the gospel to save them which has failed to reform you. Besides, you may teach Christianity more correctly by your life than by your language. The teaching of the life is more easily understood than that of speech. Your conduct is more intelligible and impressive than your words. Children may misunderstand your language, but they

do not so readily misunderstand your actions. A good man like Barnabas, full of faith and of the Holy Ghost, living his Christianity before the young, is more eloquent and effective than all the elaborate lessons ever taught them. The language of the life is more convincing than the language of the Life shows the practical power of religion; and he who lives his Christianity in the home, in the school, and in the workshop, is an epistle needing no translation and exposition, but is known and read of all children. And to teach your Christianity by your life is a mode of instruction always available, when it might be improper or impossible to teach it otherwise. In this way you may give lessons on the weekday as well as on the Sabbath, give lessons in the mill, the market-place, or the fields. There is a mighty oratory in the life of a true Christian, which often proves more persuasive than the most eloquent pleading in the classroom or religious meeting. I fear the inconsistencies of Christians have done more to hinder the progress of the gospel among the young than all beside. To live according to the gospel is necessary for spreading the gospel, especially among children. In a well-understood sense a man's character is of greater moment than his instruction, however vital we may hold his teaching and doctrine. In this instance goodness is power. It is one thing for children to see and feel that you are intelligent and clever, cultured beyond the majority, but it is another and very different thing for them to see and feel that you are really good. A conviction of your cleverness may lead them to admiration, but a conviction of your goodness leads them to spiritual concern and longing for salvation.

Children say, We must give our hearts to God, for Christian goodness seems so beautiful and happy, so truly winsome and lovely in our parents, our teachers, and in all godly people. This has kept many young men from scepticism and wickedness. Most of us remember when we were young how deeply we felt the influence of godly living. There were some good men and women who compelled us to stop and think in our downward course. We could not forget them. We might forget what they said to us, but it was impossible to forget their spirit and example and great goodness.

Of course it is important to care for the character of the instruction given to children at home, in the Sabbath school, and in religious services generally. Men say that belief counts for nothing and that character is everything. But belief counts for something in history, in social and in political life. Men seek to change the ideas and beliefs of the people in order to change their voting, that certain measures may be carried in Parliament and in corporations. The conduct of men is the expression of their intellectual convictions generally. Let erroneous teaching be imparted to children and evil conduct will grow out of it—as the effect springs from the cause. Besides, it is very difficult for children to unlearn what is taught them in early life. An infidel working man declared in London, some years ago, that he did not care what religion they taught his children in the Board School, and boasted that he would knock it all out of them in a few hours. "No you will not," said Dr. Aveling; "it took me nine years to knock early Christian teaching out of my mind."

The Christian Church cannot abdicate the throne of authority and responsibility on which Jesus Christ has placed it, that it might instruct and train the young for Him. If we are to feed the lambs and not to despise the little ones, but to carry them in our very heart and bosom, we must take great pains to teach children right ideas of God; must show them that God is loving and forgiving, as well as just. Not that He is a great, cold, cruel, distant Being, a kind of omnipotent tyrant, but "their Father" as Jesus Christ taught; One who pities and waits to save them, who positively delights in mercy, and who does not frown down on them with unrelenting severity, though He does and must punish wrong-doing. We must teach them the true knowledge of God's character and perfections; a comprehensive and just knowledge of the doctrines of Christianity, and not a mutilated gospel; the knowledge of Church history as the truest and grandest history of human progress. Especially we must teach them that they individually need a Saviour, and that they may and must come to Christ for salvation, and above all that it is their unspeakable privilege to choose the right and reject the wrong as soon as they know one from the other; not that they need wait a long time, or till they get far on into their teens, but that they may and must come to Christ in their childhood, and come in a child's way, and that the child's way is not the man's way. Do not expect children to be men and women. There is frequently a great mistake made here. And let all Christian instruction be imparted in a suitable way for children. Treat them altogether as children, and let them live like the child Jesusblithesome as the bird, untamed as the butterfly, and rejoicing in their freedom to develop their childhood according to the most exalted Christian ideal.

We must teach children proper ideas of duty. Show them that they have duties to perform toward God, who justly claims their services, their hearts, and their lives. That they have also duties to perform toward others. That they must guard against a narrow and selfish type of religion which contentedly sits down in the ease and comfort of personal enjoyment. Show them too that they have duties to perform toward themselves; that they must exercise proper self-control and govern wisely their bodily appetites, but guarding the interests of their souls even more than the interests of their physical and social life.

We must teach children to pray. This will show them that they are dependent creatures, and that they have no right to expect that their wants will be supplied from day to day, or that they will be defended in danger and guided aright in life, unless they ask God to do these things for them. Teach them at the same time that they must not regard prayer as a kind of magic by which they can get all they foolishly wish, but must let God their Father judge what is best for them. Show them that as we did not come into the world by chance we are not sustained by it, that there is a Divine Providence watching over human affairs—and that prayer properly considered recognises all this. But there must be prayer for more than material blessings—there must be prayer for pardon, for purity, and for grace in every circumstance; prayer for full salvation that we may

live well and die well, and that it may be well with us for ever. As the young soul like the young eagle has to prepare to leave the nest, and to venture forth alone into the great world, we must fortify their minds against all danger.

If children be properly taught and trained the effect will generally be abiding. The proverb says: "Train up a child in the way he should go, and even when he is old he will not depart from it." We do not understand this absolutely and unexceptionally. This passage must be so explained as not to make it contradict other portions of Holy Scripture. The meaning evidently is that, as a rule, he will not depart from it. That is to say, the ideas and habits created by early Christian instruction and training will continue in force in later life. And generally speaking it is so, judging from history and biography. This appears to be the common law of life, and a thousand examples illustrate and establish this law. But we should not fail to remember that this is not strictly scientific language, it is proverbial phraseology, and as such it must be understood and expounded. A proverb is a luminous expression of some general truth, and not a universal truth; and though these are inspired proverbs they are proverbs nevertheless. In our interpretation we must not push them to an extreme, but make fair allowance for exceptions. In the same family, under the same training, the same instruction, guided by precisely the same influence and example, one son turns out a splendid minister of the gospel, and another son a confirmed reprobate; one son becomes an infidel and believes in little or nothing of a Christian character, and another son becomes a Roman Catholic and accepts the miracles and legends of the Church of Rome: as for example in the case of the two Newmans. And an old Derbyshire yeoman dying said mournfully: "I have three daughters but no sons." The daughters were Christian like the father, but the sons were outcasts. But when we have made all proper allowance for exceptional cases it still holds good as a general law, that if children are properly brought up they retain early principles and habits in later life. You see this in Joseph, Moses, Samuel, Daniel, and Timothy; and you see it also in Luther, Wesley, Chalmers, Spurgeon, and many still in life. When right ideas are planted in the mind and right habits formed in the life, their vitality and power are truly marvellous. It is a blessed thing to become religious by habit in early life, to accept the strong and enduring principles of Christianity. Grace does indeed confirm and establish your character in after years, and makes your Christian virtues strong and abiding. The most efficient ministers of Christianity and the best Church workers have as a rule come out of religious families.

Think of the careful training in business, in education, in art, in science, and in literature; think of the careful instruction and training of soldiers, sailors, and for all athletic games. But how much more important it is to train and instruct human beings to live and work out their own immortal destiny. All the instruction and training of merchants, artists, scientists, medical men, lawyers, soldiers, sailors, and athletes can only touch this life. But the Christian upbringing of the young is not only for this

world; you are to train and instruct them as immortal beings who have interests reaching far beyond a life of threescore years and ten. And all this calls for thought and attention of the highest kind. What careful training there is on the part of the gardener with shrubs and plants. And what wonderful results are obtained by his thoughtful manipulations and patient processes. He carefully selects the seed; diligently watches and prunes the trees; chooses the best soils for his plants; in some instances develops plants for years; and in this way it is that he gets some of his best shrubs and finest flowers.

Now human nature will yield richer and nobler results by patient training and instruction. There are far more wonderful capabilities in human nature than in the richest soil and the purest atmosphere. You may almost train children to what you choose if you only begin soon enough; but as a good mother once observed, the principal work must be done for the children before they are eight years old. You cannot give saving grace, but you can almost do that; yet many gardeners bestow far more labour and care on plants and flowers than human beings do on the training and instruction of the young. This is too often the case with Christian parents and Church workers; and consequently the training of the young for Christ is seriously defective. Was it not so in the family of Eli? He did not restrain and punish his sons with prudence and firmness blended with affection. And when he heard of their evil behaviour he simply said: "Nay, my sons, but this is no good report which I hear," instead of adopting strong

repressive measures. Indeed, had he punished them it was too late to begin at that stage. He ought to have commenced earlier. Training to be effective must commence in the first year of life.

Some of us are very thankful for early Christian training, first in the home, then in the Sunday school, and afterwards in some select class in the Church. We do not know where we should have been to-day but for such training; we owe everything in life to it, humanly speaking. The thought of home and father and mother sends a thrill of pleasure through our souls. And next to Christian parents we are thankful for Sunday-school teachers and wise Church workers who had the care of us. Our home-training was supplemented by the training of Christian ministers and people who patiently carried on and completed our religious education; and sometimes we feel that we can never praise God enough for these unspeakable blessings.

CHAPTER VI.

THE INFLUENCE OF JESUS CHRIST ON THE WORK OF THE SABBATH.

THE idea, spirit, teaching, and example of Jesus Christ, in regard to the Sabbath, must ever be our supreme authority as Christians. We may not go beyond Him and we must not fall below Him in truth and in practice. He is our absolute Model of life. It was Christ's custom on the Sabbath to go to the village synagogue; and therefore we should reverently tread in the same path by going to the house of God. The world has not yet outgrown and never will outgrow the need of church-going. It is binding upon Christians to keep pure the devout feelings of humanity, and to perpetuate the holiest and best in our nature by being in the Spirit on the Lord's day. The conduct of Jesus Christ is our justification for keeping the Sabbath sacred to spiritual worship and beneficent activities. The Sabbath has the sanction and authority of His personal observance. The mere change of the Sabbath from the seventh to the first day of the week is the change of the day of the week only, and not the change of the principle of its observance.

The brilliant Robertson of Brighton, in his sermon on the Sabbath, gives a most inadequate exposition of the law of the Sabbath. Mr. Gladstone, in the Church Monthly, comes nearer to the true spirit and reason of Sabbath observance. He says: "We have a class who view the subject entirely from the natural or secular side, but who still believe, with greater or less vivid clearness of conviction, that a periodical day of rest, which they reasonably associate with the one day in seven now become so venerable from its association as well as its origin, is a necessity of health, as well for the brain of man as for the general fabric of his body; but at any rate, and in the highest degree, for corporeal health and vigour as commonly understood." He very liberally and truly observes: "There can be no reason why the firmest believers in the Christian character and obligation of the day should not thankfully avail themselves of the aid derived from alliance with this secondary but salutary sentiment." No doubt, as he intimates, there are many Christians who have not sufficiently clear ideas on the subject, and who in ordinary life "systematically make over large portions of the day, if not to secular occupations and amusements, yet to secular thought and conversation, and this without conscious insincerity." He maintains that we cannot afford to part with our Sabbath without risk to the public power and general influence of religion. After going over the evidence of the New Testament, he admits that the several parts are in keeping one with the other, and that its combined force is conclusive. Indeed, "no Christian can entertain a reasonable doubt as to the solidity of the foundations on which the

established tradition and practice rest." As to the nature and quantity of religious observance due to the day, our spiritual appetite should not be "satisfied by the resort to a single service." The question for the Christian is not "how much of the Lord's day shall be given to service directly Divine, but rather how much should be withheld, the obvious answer being, as much as is required by necessity, and by charity or mercy." The new life in the Christian, the spirit and life of the new man in Christ, will ever claim the flower and vigour of the Sabbath day, and give it up to the purpose of Jesus Christ in redemption as a larger work than creation.

Jesus Christ did not keep the Sabbath in a narrow or gloomy spirit. To Him the Sabbath was a bright and festive day, full of joy and gladness. The narrow, bigoted, pharisaic spirit had no place in His creed or conduct. He frankly and openly declared that the Sabbath was made for man, and not man for the Sabbath. Humanity is greater than Sunday, as the end is greater than the means, the poet greater than his poem, and the engineer greater than the engine he constructs. And so Sunday is to minister to the good and happiness of mankind, to promote the sweet and pure delight of the people, the physical, intellectual, and spiritual blessedness of the human race. We must ever keep the Sabbath in Christ's spirit and in Christ's way, and not contend for a narrow Jewish Sabbath. Sunday to us must be the brightest and sunniest day of the week. Too much gloom in the past has been permitted to hang over the bright and blessed day of God. Perhaps Christians have not sufficiently looked at the spirit and purpose of the

Sabbath, but pressed the letter against the spirit and intention of the law. The Pharisees defeated the true end of the Sabbath by a spirit of legalism and superstition. We must not mistake the spirit and teaching of the Pharisees for the ideal Sabbath of Jesus Christ. The spirit of the law of the Sabbath must govern the letter of the law, as the intention of family rules must govern the wording of the rules. pharisaic observance of the Sabbath is not our model, but the conduct of Jesus Christ. Dr. Rigg states that the Sabbath was never intended "to take such servile forms of literalness and hard externalism as the Pharisees inculcated." The Pharisees would not tolerate on the Sabbath the healing art of the medical man; would not tolerate the rubbing of an ear of corn in the hands to satisfy hunger, though that hunger might be extreme; would not tolerate works of necessity or charity. And so the Pharisees in this age are no guide for Christians in keeping the Sabbath, but the Lord of the Sabbath Himself, and the good men who come nearest to His idea and spirit in the observance of that holy day.

Jesus Christ kept the Sabbath in its true sense as it existed from the beginning; and so did works of necessity and mercy. His miracles did not employ Sunday labour, though they were always miracles of mercy. The language He employed to the cured cripple—"Take up thy bed and walk"—did not mean anything like carrying an ordinary English bed, but the simple folding of a mat on the arm, no more inconvenient than a man carrying his topcoat or his rug on his arm. So that the miracles of Jesus Christ in their nature and simplicity embraced and enhanced the sanctity and blessedness of

the Sabbath. The Pharisees with all the narrowness and artificial religiousness led an ox or an ass to watering on the Sabbath day; yet they objected to a cured cripple carrying the mat whereon he lay in his impotence. But a man is better than an ox or an ass; so it is lawful and Christian to do good on the Sabbath both to man and beast, and especially to immortal and rational men. Jesus Christ might well say to people who cared for cattle on Sunday and refused help and sympathy to suffering human beings: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?" What the law of God prohibits is the doing of work on the Sabbath which properly belongs to the other days of the week; and it never condemns more than the transaction of ordinary secular business on the Sunday. Works of mercy, charity, and necessity are as lawful on the Sabbath as on any other day. The Pharisees made a cold, hard, solemn, lifeless, and conventional portrait of the Sabbath. A portrait is always the same, rigid, fixed, inflexible; it never speaks or smiles, but keeps precisely the same expression and the same posture. So the Pharisees painted and hung up a stiff, dull portrait of Sunday for the people to copy. But Jesus Christ more than painted a portrait on a flat surface, and more even than gave us a fine marble bust, He gave us warm flesh-and-blood and rounded limb pulsating with life and sympathy.

The Jews did not violate the law of the Sabbath in fact or in thought by the circumcision of a child when it happened to be on the eighth day. And Jesus Christ in His controversy with the Jews bases an argument upon this fact. "On the Sabbath ye circumcise a man. If a man receive circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with Me, because I made a man every whit whole on the Sabbath?" The Pharisees sacrificed inward to outward purity. Jesus Christ showed them that the Sabbath was intended as a benefit to man and not a burden. We must therefore keep the spirit and meaning of the Sabbath, and not the bare, cold, hard letter. While all narrowness and the pharisaic spirit must be carefully avoided we must preserve deep reverence for the Sabbath and true concern for the public worship of Almighty God. Think of the loose ideas and loose habits of many people in this age respecting the sanctity of the Sabbath. They go in large numbers by train or public conveyance on the Sabbath, not as an act of necessity or charity or usefulness, but for mere pleasure. Young people especially do this, and even young Christians; often they run from one place of worship to another, and in a kind of religious dissipation lose the good received under the ministry of the Word. Of course narrowness is not goodness, neither is freedom abused true and rational liberty.

Jesus Christ asserts that God the Father is a perpetual Worker. "My Father worketh hitherto, and I work." God works in nature on Sunday: rivers flow on to the ocean, winds blow, the sun shines, corn springs up, the grass grows, the flowers bloom, the harvest ripens, the rain descends, and all the beneficent operations of nature go on during the Sabbath as on the other days of the week. So

Jesus Christ did on Sunday works of necessity and charity. However, while God does not suspend the operations of nature on the Sabbath, but works on Sunday as He does on Saturday, let us remember that He is the Sovereign, and is in point of fact a law to Himself. But we are subjects in His kingdom and must be loyal to law and government. Yet we must especially do work of a religious character on the Sabbath, as it affords a convenient and splendid opportunity for religious toil. We can never overestimate the value of Sunday for work in the Sabbath school, sick-visiting, tract distribution, cottage meetings, and all kinds of aggressive Christian work. We place ourselves at a serious disadvantage in the evangelisation of society if we give up our English Sabbath for a Continental Sunday. Once let our Sunday rest go, and how shall we get children together in our Sabbath schools and adults in our churches and chapels? Voltaire saw that he could not destroy Christianity unless he could first destroy the Christian Sabbath.

Jesus Christ Himself did works of necessity and beneficence on the Sabbath. The common saying is that "necessity has no law"; but the necessity must be real and not imaginary. It was so in the work of Jesus Christ, for His cures on the Sabbath were works of necessity and mercy; and evidently He always thought and acted on this principle. He vindicated His conduct before His Jewish brethren by showing that the priests did servile work on the Sabbath and were blameless, because it was work done in connection with the cause of God, done in the service of the temple, and therefore as innocent in itself as heating a church or chapel for

Sunday worship. There were the offerings in the temple on the Sabbath, the morning and evening sacrifices; the newly-baked shewbread; and the circumcising of the child which was eight days old. In these particulars the priests themselves profaned the temple by servile work on Sunday, and were uncondemned, because it became sacred work by being done in the service of God. This is the justification of the Christian minister doing on the Sabbath what he would never do for personal pleasure or personal convenience: it may be travelling by conveyance or by rail on the Sabbath to preach, when otherwise exhaustion would prevent an old or delicate man conducting service; or it may be doing a thousand things wrong or doubtful in themselves apart from the sacredness of religious work.

In reading the Gospels we should note the prominence and frequency of the Sabbath-day miracles. The Sabbath miracles do not violate the law of the Sabbath, or furnish intimations of the intentions of Christ to abolish the Sabbath—they simply enlarge the ideas of the Sabbath, and free it from pharisaic limitations. These miracles were wrought in public; and in these Sabbath healings Christ appeals to the original intention of the Sabbath. It was made for man's advantage and blessing. He brought back the Sabbath to the spirit of the original purpose. The Jews had a narrow and bigoted interpretation of work and of rest. Christ showed them that God's rest is ceaseless working. "My Father worketh hitherto, and I work." The Jews had no reply to Christ when He put matters in this light. But it made them more and more His bitter enemies. Here

we see the strongest claims for the rest of the Sabbath—it is put on the most secure foundation. Hence Christ wrought one healing miracle after another on the Sabbath, to mark and emphasise the teaching that the Sabbath was originally intended for the benefit of man.

Jesus Christ allowed the disciples when passing through the cornfields on the Sabbath, to pluck the ears of corn and rub them in their hands for the satisfying of hunger. He was accused of Sabbath breaking, and vindicated His conduct by the case of David, who went to the high priest and obtained the shewbread for himself and his men in dire necessity when provisions fell short, though it was unlawful for any layman to eat the shewbread under ordinary circumstances. The disciples, like David's men, were probably short of provisions, and in great need of food. This was very likely not a case of hunger just before a good meal which men know will be ready at a certain hour; but hunger without any immediate prospect of a meal.

Jesus Christ was a strict Sabbatarian in principle and practice, but kept the day holy in its broad, intelligent, and comprehensive meaning. He had not come to destroy the law and the prophets, but to fulfil—to mature and perfect all moral obligations, to confirm and uphold the spiritual teaching of the law. He did not ignore the past, but gathered up all the elements of good in it and worked them into the Christian system. The law of the Sabbath was placed in the middle of the Decalogue, and it was so placed with evident purpose; and it would be as fair, simply considered as a piece of reasoning, to take out of the Decalogue

the command against murder and adultery as to displace the sacredness of the seventh day. Human nature requires rest as well as protection against dishonesty or the destruction of natural life. If the law of the Sabbath has no force in this age, the law against murder has no force for the same reason. One law cannot be taken and another left. The Decalogue alone of all the Bible was written by the Finger of God on the two tables of stone. Surely this plainly indicates the special character and perpetuity of the Sabbath. as well as the special character and perpetuity of the Decalogue. Jesus Christ vindicates the universal and perpetual obligation of the Sabbath by the emphatic and explicit declaration that "the Sabbath was made for man"-for man as man, not for the Jew only, but for man everywhere and always, for man of every nationality and down to the latest generations. The teaching and example of Jesus Christ were not simply intended for the Jewish people, but for all peoples and for all ages. Does not all this show that we have a Sabbath by Divine right and not merely a Church festival? If the Sabbath be a mere Church festival it is of no Divine authority whatever, and consequently not The Church which created the festival by binding on man. vote may set it aside by vote; and all outside the Church may say that the Sabbath is simply kept out of mere regard for the whim and opinion of certain professing Christians. God knew human nature and knew the Church too well to leave the Sabbath on such an insecure foundation. fortified and fenced it round by law, by His own Divine authority and commandment.

The lessons to be gathered from the foregoing are clear and impressive. We must keep the Sabbath in a Christian spirit and in a Christian way, and not in a Jewish spirit and in a Jewish way. The Jews were a simple pastoral people, and not a commercial people with large manufacturing establishments. Ours is an age of great cities and busy industries. The Jewish families were close together; ours are far apart. Our rural life more nearly approaches theirs; and Sunday in the country among us is more like the Jewish Sabbath than it is in the great centres of population. Think of London with its teeming millions; of Liverpool, Glasgow, and Manchester with their hundreds of thousands. needs of people in big cities like these does not correspond at all with the simple needs of Jewish life. Besides, the climate is very different; and we in this cold country cannot live without fires as the Jews could without serious inconvenience and injury. If we keep to simple needful work only we fulfil the law of the Sabbath. We must rest from ordinary week-day toil that there may be opportunity for quiet Christian meditation and Christian worship. have six days given us for the care of the body; surely it is reasonable to give a seventh day to the concerns of soul and intellect and the culture of the higher nature. The body requires rest and refreshment; and the mind needs change of ideas, change of employment, and to feed on the bread of life which comes down from heaven on hungry souls. two great ends of the Sabbath are rest and religion, and not mere mental and moral improvement. Intellectual and moral culture form too narrow and flimsy a basis for the

Sabbath law. But rest and religion embrace all the vast and varied interests of mankind-physical, mental, moral, and spiritual; they in point of fact touch in one way or other all man's interests for both worlds. The object of people who advocate the opening of museums, picture galleries, and public libraries on the Lord's day is in some measure to add amusement to moral and intellectual improvement. Sunday is dull to their unspiritual natures; and so they wish to make it carnally bright and joyous by secular entertainments and amusements. But to men who enter into the idea and spirit of Jesus Christ Sunday is the best and brightest day of the week. It is like sunlight after rain; like birds singing in spring-time after a dreary protracted winter; like a splendid evening in May or June after the passing away of a dreadful thunderstorm. George Lewis says that to Goethe's grandfather "several children were born and vanished." Vanished where to? Not surely into thin air or ceased to be! But our beautiful, sweet, calm English Sunday would vanish into thin air and cease to be if public museums, picture galleries, and libraries were opened. Old habits might last for a time with many; but in the end the old English sports would be revived and the holy day of rest be lost.

We must cling to the Sabbath as Jesus Christ clung to it and for the same reasons. The Sabbath is more than a question of political economy, more than a question of national education, more than a question of public convenience, though infidels and secularists would gladly have it placed on such a foundation. It rests on the authoritative command of man's Sovereign and Judge. We must claim this as the ground on which man shall rest on the seventh day and keep it holy. And this Divine law is wisely and benevolently in advance of all human law. Long before human science had demonstrated the need of rest for man, God the Author and Governor of the race had legislated for humanity. It would have been a poor thing for mankind if man had been obliged to wait through the ages for a seventh day of rest-to wait till Physiology and Political Economy had come to the front and made a solemn and pompous deliverance on the need of a Sunday! The main thing to be done was to guarantee to mankind a day of rest beyond the power of man to set it aside and to secularise it; and this God has done in His Holy Word, for which we have reason to bless Him every day. The Sabbath is our day of rest because it is the Lord's day, and because the Divine Founder of Christianity insisted on this view and Himself acted on it from week to week. If God had not for ever made the day sacred man never would. Had man been at liberty to do as he liked with Sunday he would long ago have bartered it for pleasure or gain. It is God who has effectually cared for His creatures and given the Sabbath for all generations. The Rev. William Arthur says: "Man's rights rest on God's rights; the repose of Sunday on the religion of Sunday." Take away the sacredness of Sunday from the convictions of the people and Sunday will soon become like another day. God knew this and so fenced the Sabbath round and round in His Word; and Jesus Christ by His teaching and conduct has for ever perfected

the Divine legislation on the subject. He knew the toiling multitude, and had worked as a common carpenter. He did not simply think and feel and act for the few, but for the many. He had exquisite sympathy with struggling families and with the people as a whole. There was a marvellous breadth and depth and fulness of affection in Jesus Christ, which went infinitely beyond the narrow notions and superficial feelings of scribes and Pharisees-and made Sunday for all of us the pearl of days for ever. Froude says: "Works of science and history, famous at their appearance and in the front of advancing knowledge, fall out of date, become insipid, and are forgotten. A genuine work of art retains its flavour to the end of time." The Christian Sunday will never become insipid and fall out of date, but retain its flavour to the end of time, like a genuine work of art—the art of God.

The Sabbath was given to man that he might cultivate domestic affection, as well as have the opportunity for the public worship of Almighty God. And Sunday is the only day which many fathers can spend with their wives and families; and the only day when many sons and daughters can go home to see their parents. Is it wise or safe or right to interfere with the cultivation of family affection in a nation of families like ours? England is infinitely preferable to France as to family life and domestic felicity; and so we had better keep our day of rest and not run after a French Sunday. As the Sabbath was made for man, man must take care of it and not destroy it. Some say better picture galleries than public-houses. Yes, if that were the

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only alternative, but it is not. Give men time to see picture galleries during the week, and keep Sunday for rest and worship. The knowledge of art and the educational value of beauty, much and deeply as we appreciate them, would be no compensation for the loss of our English Sabbath. Our English life has too little beauty in it, but we must not substitute beauty for holiness. We need refinement and joy, but we must take care to secure the culture and rejoicing of righteousness. Froude says: "Erasmus had no taste for what we call the sublime and beautiful. Like Socrates, he had no interest in scenery, and cared only for men and human things." We must care for the beautiful in nature and in art, but most of all for men and human things, and for human things called children. Fathers and mothers want their children to be religious. An agnostic father once said to the Rev. F. B. Wescott, headmaster of Sherborne School: "I would give anything if I could get my son to believe what you believe." And many sceptics carefully keep their opinions and books from their children. Now children must be led and not driven to religion. Of course they go to public worship on Sunday because they must, in the first instance; but it is of importance to lead them to form good Sunday habits. The Rev. F. B. Wescott says: "I beg of you in pity for your boys do not degenerate into the 'morning' or 'evening' heresy. The good old English rule of twice a day is a wholesome minimum." He further adds: "A well-used Sunday is the choicest of days, so is the liking for such a day a matter of 'acquired taste.'" And if Sunday be a dull day he thinks it the fault of

fathers and mothers, who ought to teach their children "to use it as a day apart, a day for the kingdom of God, a day for higher thoughts, a day of joyous worship, a day of kindly deeds, a day fragrant above other days with memories of home. Sunday tennis, Sunday cycling, with sons of the well-to-do, I hold to be anathema. And this strong feeling is in no way due to a rigid Sabbatarianism, for I believe I am no Sabbatolater at all. It is simply due to the conviction that it may be made the happiest day of the week, provided it is kept apart. It is the watering it down that spoils it. Dilute with the week, and it loses its virtue."

We must put the Sabbath to spiritual uses as Jesus Christ did. Roman Catholicism adds amusements to religion. It says: "Remember the festivals to keep them holy," and not: "Remember the Sabbath day to keep it holy." Romanism recommends cessation from bodily labour and from business, but does not command this. The duties of religion may be attended to, the holy observances of the Sabbath regarded, but this is very different from the authoritative command of God's Word. The popular ideas among Romanists and Ritualists respecting the religious observance of the Sabbath are much more loose than among Protestants; and both Romanism and Romanising teaching leave the Sabbath defenceless as to scriptural authority. In Roman Catholic countries the Sabbath is a day without rest: the editors of newspapers, bankers, merchants, artisans are all at work. Would it not soon be so in England if the authority of the Sabbath were denied? The nations that keep the Sabbath are the nations

that are the greatest and most prosperous. This is not mere sentimental dreaming, but a fact of history. It is in every way better that our Sundays should be specially devoted to our spiritual interests. Surely six days out of seven are enough for the ordinary purposes of men. If there were no Christian Sabbath it would be necessary to invent one. Rather than take the holy day of rest from the hardworked men we would give him an additional day of rest a week for the recruiting of the energies of exhausted nature. This is a question which particularly concerns working men. When sceptical men take the working man under their wing and plead for his sake that picture galleries and public libraries may be opened on the Sabbath, I am always reminded of the saying of Charles Caleb Colton: "There are some men whose enemies are to be pitied much, and their friends more." If places of amusement be open on the Sabbath it means that poor men will have to work for those who can afford to pay; and it will in the end be the enslavement of the poor by the wealthy. He is not really the poor man's friend who would entail more work on the workers, and the workers are the poor; for lords, scientists, artists, and literary men will not work to keep public museums and libraries open. The plea for opening these places is the improvement of the people; but remember that art, literature, science do not regenerate the soul. Artists and literary men are sometimes among the most degraded, morally speaking. Those who are acquainted with the lives of Turner and Morland among painters; Byron and Burns among poets; George Eliot and John S. Mills among writers, know that neither artistic accomplishments nor literary gifts had in them the power to keep these persons morally pure. We admire their genius, but mourn over their moral failures.

No intelligent Christian people will deny that it is perfectly right, and indeed exceedingly desirable that the working classes should see picture galleries, visit museums, and obtain books from public libraries; but for these purposes it is wrong to take the poor man's day of rest, or to rob God of the worship of His people. Let mind and heart be enlarged and strengthened in every legitimate way; but do not make bad worse by placing heavier burdens on overworked men. And as to public libraries being open on Sunday, let it be remembered that the books taken out are principally novels, and very commonly not of the most elevating character—and it is sometimes asserted that these are taken to church, which is a refinement of wickedness, being done in the name of Christian worship. What therefore is the right course to adopt in regard to the Sabbath? Not to promote Sunday art exhibitions, or the opening of museums, but to leave people free to rest and at liberty to worship God. Let wages be paid on Thursday or Friday; let the Saturday half-holiday be more generally and wisely kept; let public-houses be altogether closed on the Sabbath; and let everything be done which can be fairly and reasonably arranged to give nature necessary repose in these days of heavy mental and physical strain. This line of action is much more likely to secure public health and virtue than robbing the poor man of his day of rest. Working men should look with suspicion on Sunday labour. It probably means in the end working seven days a week for six days' wages—and the sacrifice of the supreme interests of the soul.

We say very properly: "Remember the Sabbath day to keep it holy." But with infinite reason and propriety we may also say: "Remember all the days of the week to keep them holy." We must not limit Christianity and make it a religion for Sunday only. Christianity is, when rightly considered, the sanctification of all time; and it must make every day holy unto God and sacred to the full consecration of life to its proper uses. While, however, we devote all time to its legitimate object, Sunday must be a special day for holy exercises and devotions. Indeed, Sunday should begin in the soul on Saturday evening, and should lead us to look forward to the Saturday night of human life, that we may be fully prepared for the Sabbath of eternity. Our Sabbath on earth should be like a calm after a storm; should be sweet and holy rest which shall prepare us for the everlasting rest which remaineth for the people of God. Bishop Hannington says, when going about to see the sights of Jerusalem: "Pleasure is harder than work." So many have found during a holiday; and the Saturday half-holiday is often spent in a way to unfit men for the rest and enjoyment of Sunday. The Sabbath is too precious to be sacrificed for worldly pleasures and amuse-The loss of the Sabbath to the working man means more than the loss of physical repose; it means in the end spiritual and eternal loss, as well as the loss of temporal benefit on earth—a loss which is simply irreparable and incalculable.

As in all nature we see pretty bits, so in all Christian life we ought to see bits of real beauty. David Cox speaks of "striking effects in nature," and struggled hard to place them on his canvas. So we ought to try hard to produce in our life and character the "striking effects" of Christianity. That is to say, we ought to be great personalities. All the beauty, strength, grace, and force of the religion of Jesus Christ ought to live and glow in Christians from day to day. Christianity ought to make good men, true men, wise men, strong men; men with intelligence, will, and energy; and if it does not produce such men there is something seriously wrong somewhere. All that is true and beautiful and good finds its explanation in Jesus Christ. Our religious ideal is not that of the Puritan or ascetic, but one embracing in itself all truth and beauty, art and philosophy, under the inspiring influence of Jesus Christ. If Christianity does not create strong and lofty personalities where shall we find them? The Christian must stand out distinguished from the common crowd of men-stand alone if need be "in the light of God and eternity." The imitation of Jesus Christ must be our daily contemplation. The gospel must be very real to us and infinitely precious. We must not limit or explain away the precepts of Christianity, but keep them; must, in fact, be simple, sincere, humble, unworldly, when men all around are seeking social distinction and indulgences. We must be Sunday Christians every day of the week.

CHAPTER VII.

THE INFLUENCE OF JESUS CHRIST ON PATRIOTIC WORK.

"Patriotism," says Lord Shaftesbury, "the cause of so many actions, is but a secondary virtue, though none seems so beautiful when we read of its doings. It could not, therefore, be enjoined directly by the gospel. It is allowed to the passions and difficulties of our race." Whether this takes in the whole philosophy of patriotism or not, we find beautiful touches of patriotism in the life of Jesus Christ.

In the truest and noblest sense all Christians should be patriots. Men of all the non-Christian religions may have home, wife, kindred, friends, countrymen; may feel and manifest warm interest in their relations and neighbours. But Christianity lifts up patriotism from being a narrow sentiment, a restless feeling against foreigners, and makes it a love of country which respects and admires the love in all others towards their kindred and country. Some love their good name more than their country; some love their ease and comfort more; and some love greed and gain more and betray the interests of their country. But the true Christian

loves his native land more than narrow self-interest and temporary advantages.

Jesus Christ loved His country intensely and wisely, not its faults and failings but its highest interests. This is seen in His mourning over its moral degeneracy and misery. The language of sorrow and disappointment could hardly be stronger than that which He employed in approaching the metropolis of the nation. "And when He drew nigh, He saw the city, and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes." And with evident pain of mind He adds: "For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Did ever patriot more sincerely grieve over the approaching downfall of his country? History and biography furnish splendid examples of patriotism, but none more touching and real than that of Jesus Christ as He came in sight of Jerusalem, just before His infuriated countrymen crucified the noblest Patriot that ever breathed. He bore a special relation to the nation, while He belonged to the whole human race. He was a true Jew and did not forget His nationality. So we as Christians have human as well as spiritual relations, and should therefore be Christian patriots. Christianity does not destroy our humanity or nationality, but sanctifies and exalts both. It makes or it

ought to make us better men, better citizens, and better patriots.

Jesus Christ is the Creator of the purest and loftiest patriotism. Lecky says: "The new force which was born into the world with the Christian religion was, evidently, from the very first, of immeasurable social significance. The original impetus was immense. . . . From the very beginning its action was altogether unusual. The constructive principle of life was unmistakable; men seemed to be transfigured; the ordinary motives of the individual mind appeared to be extinguished." Here was the distinct creation of a new spirit in society, the calling into existence a power to bless the community, and the nation which accepted Christianity would get new life from the glorious gospel of the Son of God. Christianity created, Lecky further intimates, "to a degree before unexampled in the world, an enthusiastic devotion to its corporate welfare, analogous to that which the patriot bears to his country." Indeed, patriotism became an elevated, intelligent, and far nobler thing among men. Some say that patriotism finds much stronger support in the Old than in the New Testament. But this is the superficial view. In the New Testament patriotism is higher, deeper, broader, and in every way a grander thing. It is not simply a patriotism which looks at one's own nation, but acknowledges other nations; not a patriotism which curses and condemns, but blesses the patriotism of other countries. Here Christianity is higher than Judaism.

The influence of Jesus Christ is a force in society not yet

spent; indeed, it is the greatest force in society, and patriotism is the outcome of that one magnificent force. contend with perhaps apparent show of reason that Christianity destroys patriotism, since Christians are so taken up with another world as not to be sufficiently concerned about the interests of this. But Christianity in a sense grew out of Judaism, and the Jews were intensely patriotic. It would be singular if the tendency of such a religion with such an origin were to annihilate the love of country. Certainly Christianity places the saving of souls first in its programme, but patriotism occupies a very exalted position in the gospel of Jesus Christ. It is so too in Church history; and the Church has never grown and extended so much as in ages when most patriotic. England, Ireland, Scotland, and Wales bear witness to this fact; and our joy is that in all ecclesiastical and political parties in the past and in the present there are to be found true and noble patriots. It is the shame and degradation of party when one political party denies all patriotism to another. The history of party does not always help us to a right understanding in these matters. What will future generations have to believe of Lord Beaconsfield, Mr. Gladstone, and Prince Gortschakoff? What would they have had to believe if the history of these men had been written during 1876 and 1878? They are now represented by observers who had the best opportunity of judging them, either as high-minded patriots or selfish partisans. Surely that is a poor criticism of our public men which sees no good in them, no public spirit, no patriotism; which only fastens on faults and failings, simply dealing with negatives in

character and conduct; saying what a man is not rather than what he is, bringing into prominent view what he failed to do, but giving him no credit for what he said and did of a truly noble nature. And to show the difference in the opinions of critics is not to refute them, or to settle their differences as party historians or biographers. It is sometimes easy to point out that authorities greatly differ; it is a very different task to show where they are wrong. However, it is more manly and generous to give political opponents credit for wishing their country well, and to put the same generous construction on municipal and ecclesiastical conduct amid differences of opinion and policy. Parents should teach their children lessons of patriotism, to study the lives of patriots, that the noble spirit of patriotism may be quickened among us. As Dr. John Watson says: "God has not made us Englishmen for nothing, not to say one country is as good as another, for it is not, but that we may love our land and work for it."

Personal Christianity should be an active force in the social and political life of the nation. Christian men of intelligence, ability, leisure, and means should take part in all movements and organisations which are for the good of the country, and not entirely leave these things in the hands of ungodly people. This weak and foolish policy of leaving the management of the institutions of the nation in the hands of unprincipled worldly men, to the great detriment of the public good, has too often and too long been the custom of religious men. If Christian men do not take an active part in grappling with social and political problems, what is to become

of the country? Pure-minded and lofty-principled Christian gentlemen must enter the House of Commons and make our laws; must go to the magistrates' bench and administer the laws; must enter county councils, town councils, and become poor law guardians; must become arbitrating committees in strikes and in the bitter and prolonged struggles between capital and labour; must, in fact, do anything and everything to build up the national character and well-being; and so make patriotism Christian after the type of Jesus Christ, and not after the fashion of worldly philosophy and utilitarianism.

True and high-souled patriotism frames just and equal laws, and then as justly administers them. It does not allow the Church to persecute the world, nor the world to persecute the Church. It does not punish a man for his opinions, nor intrude itself into the sphere of conscience. It is wisely concerned for national progress on safe and proper principles. It sees the omnipotent power and virtue of true liberty in religion, art, literature, politics, and indeed in everything but evil; but cannot exactly tell how much is lost when liberty is lost. It does not put the worst construction upon a man's motives and deeds, but "employs imagination in the service of charity." It does not say: "The king can do no wrong," but says rather: "A king is the first of subjects." It does not assume that the problems of philosophy and good government are insoluble, but that systems are simply the perishable framework of many true and profitable ideas, and that these thoughts live and exert their influence on the nation when the mere framework has altogether disappeared.

Perhaps the greatest dangers of our country in this age are from scepticism, socialism, and non-Churchism, but even more from Ritualism, which is an organised effort to bring the nation under the intellectual and spiritual despotism of Rome. Popery is certainly spiritual and intellectual slavery; Protestantism is liberty of conscience and the right of private judgment. Now true patriotism will recognise all the forces in operation in the community, and endeavour to keep them in their legitimate places. No wise citizen can afford to forget the history of our national struggles for freedom, or be indifferent to the preservation of our liberties. And as to socialism, some contend that it is the true child of freedom, but it may lead to the terrible despotism of majorities, as in the death of Socrates, the oppressions of Egypt, and the crucifixion of Jesus Christ. If stateism gets the upper hand our country may suffer from it, suffer more than from individualism, as France did at the close of the last century. The many are capable of oppressing as well as the few. And sceptical science may lead us astray from spiritual religion, from the laws which govern nations as really and truly as natural and social laws. The great concentration of thought on nature in this age seems greatly to blind men to the conception of the sublime truths of spiritual religion, and to the force of these truths in society. Man can neither destroy nor produce the smallest particle of matter; he can only change form, colour, density, but not quantity. So he cannot create or destroy the force of spiritual religion in a nation.

A nation may be insignificant in numbers, wealth, and

territory, yet it may be magnificent in character and glory. Small nations are sometimes elected to serve God's purpose, as the Jewish nation in regard to the Christian religion, and, we may perhaps add, England in relation to Christian missions. The Jewish nation had a more wonderful influence on the world than Babylon, Egypt, Persia, Greece, or Rome, though a small nation like Greece had a marvellous influence on the world intellectually. No doubt national motives of policy or superstition among the nations of antiquity may have been providentially manipulated, but the hand that used them was the hand of God. The man who looks upon things as coming from Jesus Christ has alone got the right standpoint from which to view the events of history. We must survey national history in this way as well as the history of the world as a whole. This gives a grandeur and glory to patriotism, which lifts it out of the common ruts of ignorance, prejudice, selfishness, and narrowness, and makes it possible for patriotism to pass into philanthropy, to form a brotherhood of nations; for Christian patriotism in fact to become promotive of spiritual cosmopolitanism—as in the case of Jesus Christ.

A nation does not always know its best patriots. In one place Jesus Christ, the best Friend of the people and of the nation, was rejected. "And behold all the city came out to meet Jesus; and when they saw Him they besought Him that He would depart from their borders." They expressed a preference for devils. You say: What an awful thing to do! Yet this is precisely what many are doing in this age and nation—in other forms. They do not want Jesus Christ

among them in the light and blessedness of His holy gospel. They prefer the impurity and selfishness of devils in the home, in the nation, and even in the Church. There are great and crying evils everywhere in society, and the people will not allow Jesus Christ to remove them; there are great and terrible evils in the Church, and the people will not let Him cure them. The devil gets very much of his own way even where Jesus Christ is preached. The people grieve the Holy Spirit, reject Christian truth, and want to be left alone in their sin. Christ stands in the way of their sinful enjoyment and unrighteous prosperity. Evidently there are people still who think if Jesus Christ come among them He will very seriously interfere with their evil gains and probably injure their ungodly business—as in the case of the devils going into the swine. In Christendom to-day there are multitudes who prefer the presence of devils to the destruction of swine in commercial life, in amusements, pleasures, art, literature, and all sorts of vile things. They wish, at any cost to the national character and morals, to keep the sin of improper business, impure book trade, and entertainments which degrade the people but fill the pockets of the pro-They are perfectly willing to part with Jesus Christ, and so to part with all that helps the highest welfare of their country. Now, if Jesus Christ departs out of our coasts civilisation will go with Him; the glory of art and literature will go too; the power of spiritual religion will go; all which is worth having in our national government will go; and the purity of family life will become a thing of the past. We had infinitely better welcome Jesus Christ among us and allow all else to go sooner than lose Him. The loss of Jesus Christ to national institutions and habits is irreparable. We may get on nationally without other things, but not without Jesus Christ. He is the true and lasting foundation of national greatness and glory, the fountain of honour, the true source of a vigorous Church-life, and the firm bond of family happiness. No nation can do without Jesus Christ, first to put it right and then to keep it right.

The patriotism of Jesus Christ was pure and strong. He loved His country and countrymen, not with a blind and ignorant love, but with a wise and intelligent affection. Is not patriotism a noble if not an essential part of Christianity? Has not Jesus Christ taught us this by weeping over Jerusalem? And is not patriotism seen in the New Testament as well as in the Old Testament Scriptures? Does not Paul himself say: "I could wish myself anathema from Christ for my brethren, my kinsmen according to the flesh"? Like Jesus Christ, the sacred writers manifested strong love to their country. But it must be borne in mind that the patriotism of Jesus Christ guarded the fundamental principles of society. The patriotism of some people is a mere blind and ignorant sentiment, full of prejudice, narrowness, and hatred of other nationalities. But the patriotism of Jesus Christ was enlightened, holy, loving, entirely harmonizing with the good of every race. He saw that morality was the true basis of patriotism, and that this alone could perpetuate nationalities; that no nation could live and prosper long apart from true goodness. Morality is essential to the stability of national government and national greatness.

Unintelligent and shortsighted national reformers, who simply look at government through political economy, and not at the character of a nation, conclude that material interests are the main factors in national life, and so lay too narrow a basis for national progress and stability. By excluding moral character and conduct they ignore the materials out of which national greatness is built up and perpetuated. The security for prolonged national existence and prosperity is not wealth and strength of a material sort, but Christian goodness. "Righteousness exalteth a nation: but sin is a reproach to any people." And sin will sooner or later prove the ruin and overthrow of any nation. "The throne is established in righteousness "-not in mere human prudence, in learning, in material wealth, or in statecraft, but in right-doing between man and man, between nation and nation, and in right-doing toward the God of nations. All else is a false and unstable foundation for national government. Without moral right in national character and conduct the nation cannot ultimately escape going down into the grave of nations, and being blotted from the map of nations.

There was an apparent appeal to the patriotism of Jesus Christ when the members of the Jewish synagogue strongly pressed Him to come down immediately to heal the slave of the Roman courtier. The frank reason assigned for this great haste was that this Roman courtier loved the Jewish nation, and had built the Jews a synagogue. The deputation who hurried away to Christ evidently felt it would have its due influence with Him if they simply stated the Roman

courtier's love of their country and his generosity in building them a synagogue. These rulers of the synagogue seem to have been familiar enough with the patriotism of Jesus Christ, at least to have known His patriotism sufficiently to feel assured that this argument would have its value, if it did not entirely succeed with Him. Had not Jesus Christ always been true to Judaism, to the national feasts, customs, and observances? Had He not invariably shown Himself a good Jew in all national respects? And when He went into opposition He was only opposed to what was contrary to the spirit and genius of religion, opposed to the overloading of the law by pharisaic ritual and saddusaic interpretation. The fact is Jesus Christ was a model Jew. He frequently appeals to the people as Jews, loving their country and keeping its institutions; and His love of His country would have given it a character and stability beyond their conception had He not been thwarted. We, too, need a patriotism which does something, if not building synagogues, building churches and chapels, schools and colleges, and looking after all which is for our national advantage; then going to Jesus Christ with our prayers for patriots.

The patriotism of Jesus Christ is seen in the payment of tribute money. Peter had said that his Master paid tribute, which was a somewhat incautious and premature statement. Christ asked Peter of whom tribute was gathered—of sons or of strangers? The reply was, Of strangers only, and therefore the children were free. Christ showed Peter that both in reasoning and in history he was altogether in the wrong in acknowledging that his Master paid tribute (Matt.

xvii. 24-27). Yet not to offend when no vital principle was at stake, Christ told Peter where he would find the money to make the payment, and He wrought a miracle sooner than evade a tax, the payment of which would help His country. He set the noble example of caring for our country's good, of providing for national expenditure. If a great principle were involved, it would be our duty to die rather than do wrong, but we must not for trifles allow our country to suffer. This payment of tribute is a precious example to guide us in our patriotism. Some Christian gentlemen in dealing with their country have had recourse to a doubtful and dishonourable policy, in making investments in the names of their children to evade taxation, and so to throw a heavier burden on others. This was not the method of Jesus Christ. He wore the white flower of pure patriotism, and so cared for His country. There was a fulness and completeness of character exhibited by Christ, and the same full and rounded character ought to be exhibited by all Christians.

The abuse of the personal freedom of citizens, and the loss or misuse of great opportunities, are very sad in their effect on the nation. Should not Christians therefore go bravely into the battle of evil in the world? What an astonishment it must be to angels to see Christian men standing aloof from the battle that is being fought against sin. Look at all the evils which afflict your country, and then ask yourselves if you are doing your duty in seeking to remove them in the spirit of Jesus Christ. Think of the social rottenness, the immoral respectability, the insincerity of the politeness of much of modern city life; and therefore of the great need

of lifting up the standard of patriotism to the "public standard of what in God's sight true, even-hand patriotism ought to be." "Patriotism," says Canon Basil Wilberforce, "is a catchword upon the lips of Englishmen, and most of them do not know what it means. Every national tie was to Christ subordinate to the claims of the kingdom of heaven. Still in the Perfect Man the sympathies and obligations of Fatherland had their full influence in His heart. He was a patriot to the backbone." And this prtriotism Jesus Christ manifested in public and in private, in all classes of the community, and in all the circumstances in which He found Himself from time to time. He proclaimed the need of reform, sent the money-changers out of the temple, opposed the highest authorities in Church and State, confronted Pharisees, silenced Sadducees, faced the wrath of priests and people, felt deep sympathy for the wronged and deluded populace, was in agony of soul over the masses of His poor countrymen going astray under the influence of evil or misguided leaders. He clearly indicates that it is not Christian patriotism which winks at the failings of our country, flatters its pride, inflames its lust of territory, covers over its wickedness, encourages it to trade on its vices, to grow rich by wrong-doing, and indulge in pleasure at the cost of character. Rather it is the duty of the Christian patriot to pull down false ideals, to teach lofty social rules, to protest against national sins of all sorts till the nation turns to righteousness. Were we patriots like Jesus Christ it would be infinitely better for the House of Commons, for our divorce courts, for our liquor traffic, for the honour and

safety of Her Majesty's dominions. But we must not yield to despair. As the dead leaf falls away beneath the promise of the bud, as the old things which have served their purpose give place to the new, and as in the whole course of nature we are taught lessons of progress, so under Christianity we have hope for our country and our race. A truer and nobler patriotism will yet spring up and grow, as Christianity is better understood, more extensively embraced, and more sincerely appreciated.

The patriotic psalmist said: "Surely His salvation is nigh them that fear Him; that glory may dwell in our land." Spiritual salvation experienced and lived is the greatest glory of any country, the sublimest glory witnessed out of heaven. Is it not this which is the glory of Great Britain, which in fact has brought our country all the glory it has worth having? What was our land till Christianity found its way among us? Was it not a dark superstitious wilderness? And now it lifts its head toward heaven the fairest island - gem of the West. We have our national vices, drunkenness, scepticism, and every kind of unblushing immorality. But with all our sins and errors we have a marvellous moral glory - our Bible Societies, Tract Societies, Pure Literature Societies, Missionary Societies, and every variety of charitable and philanthropic institution-all the creation of Christianity and not simply growing out of independent public spirit. It is spiritual Christianity in the hearts and lives of believers which has brought glory to England. The glory of enlightened and intelligent patriotism, noble philanthropy, elevated civilisation, an open Bible, liberty of conscience, freedom to worship God, good government, beneficent activity, and the glory of bringing glory to God Himself.

When Napoleon the First urged his army to some daring enterprise he spoke of the glory of France, or of the glory of their arms. That was a material and military glory, a glory compounded of force, pride, and selfishness-a hollow and empty glory. When Lord Nelson spoke the sentiments of the British nation, he said: "England expects every man to do his duty." That is much more after the Christian ideal of glory. The poet's putting of the case is not only that "the path of duty leadeth unto glory," but that "the path of duty is the path of glory." It must be duty in its broad and intelligent Christian interpretation. want a strong motive to patriotism? Surely the good and glory of your country should lead you to constant and energetic effort. But all effort for the good of your country must be based on spiritual religion or it will completely fail. It was this which, after the Protestant Reformation, saved England from going back to popish ignorance and superstition-first in the Puritans, then in the Covenanters, and afterwards in the early Methodists. Do not forget your God-fearing forefathers, their protracted struggles, imprisonments, martyrdoms; and do not surrender a single inch of sanctified territory won for Jesus Christ and your country. As Dr. Watson (Ian Maclaren) says: Puritanism was "one of the most important and influential, and, in its final and lasting issues, beneficial movements in the whole of English history. If ever the day comes when this nation shall be

brought face to face again with an insolent and tyrannical priestcraft or any political crisis, when the liberties of the nation are endangered, the spirit of Cromwell and the Puritans will rise and will again be the salvation and the glory of the English people."

It seems incredible that Goethe should say "that the intellectual progress of mankind had been thrown back for centuries when the passions of the multitude were called up to decide questions which jought to have been left to thinkers." No, cold intellect cannot settle spiritual things; superstition goes on when intellect has done its utmost. There must be spiritual illumination, an enlightened understanding, and an instructed conscience, or the cleverest citizens will be hopelessly baffled and the interests of their country sacrificed. Luther and Erasmus had said the most stinging things about the sale of indulgences which were ruining the character, sapping the morality of their country; yet the sale of indulgences went on as before. Froude says that "Pope Leo is credited by tradition with having called the Church system a profitable fable." Now Christians had to look at the probable effect of all this on their country. How would it touch their national morality and national well-being? No doubt loyalty to Rome has always been a severe tax on the loyalty of Romanists to the sovereign of their own country. Many of them are good patriots and refuse to go against their country in severe struggles; but there are times, as Froude intimates, when "we want to settle things by reason, but reason is no match for superstition."

The importance of Christian patriotism is seen in the religious revival of the last century. Mr. Lecky says: "Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry form unquestionably the most dazzling episodes in the reign of George the Second, they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitefield. The creation of a large, powerful, and active sect, extending over both hemispheres, and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church, and upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history." Without that wonderful revival we do not know what the position of our country would have been to-day. The greatest force in a nation is its moral power. You cannot govern a country by mere goodnature; there must be firmness, strength, judgment, and justice; and under certain circumstances civil war helps mind and character, and does not quite leave things as bad as they were. Physical suffering is not the greatest affliction endured by man. The oppression of mind, the loss of liberty, tyranny over conscience, the crushing of religious ideas are infinitely worse than ages of mere physical degradation. When the soul of a nation is oppressed its highest manhood is crushed or killed. We may object to civil war and allow people to be murdered by disease, by overwork, and by extreme poverty. As spring sheds tears,

vet laughs in April sunshine, so the oppressed sometimes turn round and become the very worst oppressors. What society without religion may do we cannot foresee and determine; but with religion it will live and grow. England but for the great revival might like France have had its reign of terror, and its consequent weakness from loss of faith in God and man. But when a nation truly alive to God wills its own deliverance from error and evil there is really no resisting the national will-sooner or later the nation will carry out its will, as we see in the Protestant Reformation, in the English Commonwealth, and in more recent movements. What is needed in every age is not only patriotism, but Christian patriotism—the mind and Each Christian must struggle heart of Jesus Christ. on doing his duty to his country and his God, and then manfully die at his post, which is the finest sight out of heaven. It is beautiful to see the sun sinking in the west when his work is done, but more beautiful to see the Christian worker for his country's good pass to his reward.

Patriotism is inferior to philanthropy, the interests of the nation to the interests of the race. Mr. Kidd says: "As man can only reach his highest development and employ his powers to the fullest extent in society, it follows that in the evolution we witness him undergoing throughout history, his development as an individual is necessarily of less importance than his development as a social creature. In other words, although his interests as an individual may remain all-important to himself, it has become inevitable that

they must henceforward be subordinated—whether he be conscious of it or not-to those larger social interests with which the forces that are shaping his development have now begun to operate." So as the interests of the individual must be subordinated to the interests of the race, the interests of the individual nation must be subordinated to the interests of nations generally, or as we said, patriotism must pass into philanthropy. The nation as a nation may feel that its interests are of supreme importance to itself, but they must give way before the greater interests of the race. This question comes up in many forms in this age; in free trade and fair trade; in the domicile of foreigners; in organised monopolies; in State-bound or State-liberated Churches; and in all it is properly contended that the interests of the few must yield to the interests of the many. This principle was acted on by Jesus Christ. Lord Houghton truly says: "What is great in patriotism comes not from the love of one's own country to the exclusion of others, but from the forgetfulness of one's own self in the possession of a larger idea of humanity. Christ as a patriot would have been adored by the Jews, and probably recognised as the Messiah. They hated Him because He loved the Gentile." The truest and highest patriotism sees and recognises the welfare of our own country as bound up in the welfare of every other country; the welfare of our own party as bound up in the welfare of every other party; the welfare of our own Church as bound up in the welfare of every other Church; and the welfare of our own individuality as bound up in the welfare of every other individual. It is not Christian patriotism to

despise and trample on the rights and interests of other nationalities, other parties, other Churches, or other individuals; but splendid patriotism which makes us to love our country by loving our fellow-men everywhere like Jesus Christ.

CHAPTER VIII.

THE INFLUENCE OF JESUS CHRIST ON PHILANTHROPIC WORK.

PHILANTHROPY is the love of man as man, sympathetic concern for the interests of the whole human race, not in the indefinite mass but in the individual; that is to say, loving man wherever he is found, irrespective of condition, culture. colour, nationality, or mere local considerations. The philanthropy of Jesus Christ is not open to doubt, is, in fact, placed infinitely beyond doubt in the four Gospels. He was not narrow in His ideas and sympathies, but broad, healthy, and universal in His plans and purposes for the good of mankind. He did not found a philanthropy of sickly sentimentalism, weak emotionalism, leaving other people incapable of effort for their own good, but a philanthropy carefully preserving self-respect and independence. People may sneer at philanthropy; but which is preferable, philanthropy or that which pampers and spoils men? Philanthropy may preserve the wealthy from excessive self-indulgence. and help the needy over temporary or permanent difficulties. The teaching and example of Jesus Christ form a grand

guiding law to philanthropy, an inspiring example for our imitation. We too commonly want simply to care for those dear to us, to love our friends, relations, neighbours, countrymen; but He taught us to extend our beneficent activity beyond our family, our immediate neighbourhood, our circle of friends, and our own nationality—and to live in an atmosphere of universal love and saintly benediction.

The philanthropy of Jesus Christ aimed at the good of universal man. While principally labouring among the Jews and for the Jews, He never refused blessing to men of another nation, but did good to Roman, Greek, and Samaritan. He was indeed the Son of Man not only in a Divine but most human sense. That is to say, He was not merely a Jew, but belonged to the whole race of man, belonged to every country and to every age; was not only a truly human being but the model man for every age and nation. For once in the ages was born of woman a true Man, the type of man to the end of the world. All other men are more or less narrowed by their national ideas, national prejudices, and national interests. But Jesus Christ rose infinitely above these things and was pre-eminently the Son of Man. It is almost impossible for men ordinarily to rise superior to their nationality. That nationality comes out in some way or other, at one time or other, in spite of their utmost efforts to conceal it. The Jew, the Greek, the Roman had their national peculiarities; just as the Englishman, the German, the Frenchman, and the American has each his national characteristics in this age. But Jesus Christ showed Himself to be broad, healthy, a truly Divine Man, while He was

really God. He was like the Alps among mountains, and exceeded all other men in soul and service and grandeur of mind.

Now, as Jesus Christ stood vitally related to the whole human race, living for the good of all mankind, and thus showing Himself to be the loftiest model of philanthropy, it is evidently our duty as Christians to do good to all men everywhere. Our sympathies and efforts must only be limited by the limitations of the family of man. goodness of the great Father is infinite, impartial, continuous; and Jesus Christ taught us that we are to be like Him in the exercise of universal benevolence. He lived among selfish and narrow-minded men, who imagined that they were the favourites of Heaven, entitled to monopolise Divine benevolence, and all the while He was in the solitary depths of His own mind working out plans and purposes for the race. In this age men are more and more catching His spirit; breaking up prejudice, narrowness, selfishness, and becoming citizens of the world; and this cosmopolitan spirit is hopeful for the race. The four Gospels emphasise the active benevolence of Jesus Christ. From sincere love to man He "went about doing good"; not in irregular activity, not in noisy service like some of us, but calmly, sweetly, uniformly employed in His great mission of charity to men. How different from those who fancy that the greatest goodness is reached by going into retreats! The most reasonable, enlightened, advantageous, and Christian way of living is to imitate Jesus Christ in beneficent activity.

There is a cheap and hollow philanthropy which says: Send the multitudes away that they may buy bread. The day is far spent, and the darkness of the night is fast coming on, and we are here in a desert place where bread cannot be obtained: Master, send the multitudes away, for circumstances are becoming very serious and difficult indeed! Is not this precisely what Christians are saying to-day in a thousand varying forms? The disciples saw what trouble and expense it would save them if the multitudes were only got rid of in a quiet way and in a reasonable time. And is not this the very first thing that many disciples still see in Church-work and in social arrangements for helping the people? Do they not often congratulate themselves on their wonderful prudence and marvellous economical cleverness when they get the dependent multitudes off their hands? But Jesus Christ says: The multitudes need not go away hungry and fainting: Give ye them to eat: Look to Me for the necessary means: I will not fail to supply what is required: if you do not fail to do your duty to the people, I will be responsible for all needful gifts. And as in the case of the disciples we never know how much we have to give to the multitudes till we begin to give and keep on giving. The means and the power of the Christian Churches multiply in proportion to the necessity of the occasion, and often astonish Church workers. Now, as Jesus Christ wrought miracles from love to man, we must work miracles of beneficence by our daily living and service among men. Jesus Christ did good not for the honour it brought Him, but for the benefit it bestowed on the people and the glory it reflected on the

Father. Many Christians would cease to give and to work for the good of the multitude if their subscriptions were not published and their names put on committees. It is perfectly astonishing with what different ideas and feelings men look at the multitudes. Some look at them with feelings of dread and horror; some with wonder and curiosity; but some with deep and tender pity. While some fear the multitudes and try to keep them from the privileges and blessings of citizenship, others love the multitudes and do all in their power to enlighten and to elevate them.

Now, Jesus Christ exhibited the essential spirit of philanthropy. He said: "I have compassion on the multitude." He was moved with infinite pity for the people. And He is still moved with infinite tenderness for the masses of mankind. He distinctly sees the multitude in this age; sees the whole facts and circumstances affecting the multitude; sees their temptations, dangers, weaknesses, moral failings, and deep yearnings after God; sees the wolf and the sheep, the hireling and the true shepherd; the hireling fleeing because he is a hireling, and the true shepherd bravely doing duty and making the best of his circumstances. And as Jesus Christ taught us by His compassion for the people to be watchful for the public good, we must be up and doing while those who care for ease, comfort, and luxury are idle and indifferent. The mother keeps awake over her sick babe from love to it, but the hireling who works for wages is indifferent and goes to sleep. The world is a great sheepfold, or a great harvest-field, and calls for earnest workers from pure love. That Jesus Christ breathed the true spirit

of philanthropy is evident, for He came into a world full of poverty, suffering, and disease; came to heal and to help the poor who could not pay for service. Some time ago, a man with a reputation for personal Christian principle and religious experience said: "I would not touch philanthropic work under twenty-five per cent." A marvellous philanthropist! A philanthropist at a smart price! A philanthropist who would not love and rescue his brother-man unless well paid for it! As well allow the sale of Romish indulgences as purchase philanthropy at twenty-five per cent. Most ordinary people would think philanthropy ceased and became a commercial transaction at twenty-five per cent. But this reveals an awful weakness in the best of us. We too commonly want to go where all is pleasant, bright, beautiful, charming, inviting; want our relations to be in good health, our friends and neighbours to be in good circumstances. That is to say, we do not want to be troubled with the illness and poverty of those about us; troubled with nursing the sick or providing for the necessities of the people. The diseases and sufferings of others drive us away from them; but the woes and wants of men drew Jesus Christ closer to them. The very things which repel us were the very things which formed the most powerful attractions to Him. He is a perfect pattern of deep and tender concern for the afflicted and oppressed. And He did all His benevolent work completely; did not almost cure a man, or almost remove the difficulty: the man was made whole from that hour, and the whole difficulties of a case were taken away. The disinterestedness and completeness of the workmanship of Jesus Christ show us that our

work must be thorough and spring from a great heart of love, or we are not properly philanthropists.

The philanthropy of Jesus Christ has created the wonderful philanthropy of this age and the philanthropy of every age. It has gone to the slave and set him free; it has gone to prisons and cleansed them; it has built hospitals for every form of disease, asylums for the insane, and institutions for the deaf and dumb and blind; it has clothed the naked, fed the hungry, educated the poor, and lessened the unreasonable and exhausting hours of human labour; it has enlightened and informed the ignorant, nursed the sick and dying, and spread the blessings of Christian civilisation over every quarter of the globe. Nor is it wornout and decaying, but receiving new vigour and life from day to day; it is undying as the spirit and power of Jesus Christ. Its outward forms may change according to the needs of the time; but its soul is immortal like its Creator and Lord. The achievements of the past are but the earnest of its future accomplishments. To-day it is caring for children and animals; forming societies for the prevention of cruelty to animals, prevention of cruelty to children; girls' helpful and girls' friendly societies; and bridges of hope for the young in moral danger. The ages as they come and go will see greater things than these, and give the glory and honour of them to Jesus Christ. His great heart of love will be seen and felt universally. Some, it is true, decry the philanthropy of the age. To them it is paltry, insignificant, and mischievous, interfering with self-helpfulness and the development of energy and character. Miss Frances Power Cobbe says

her father used to tell the following story: "A town-bred gentleman shot a cock-pheasant, and after greatly admiring it laid it down on the grass. A keeper took up the bird and stroked it, pretending to wonder at its size, and presently shifted it aside and substituted a partridge, which he likewise stroked and admired, till he had opportunity of again changing it for a snipe. At this crisis the gentleman broke in furiously, bidding the keeper stop stroking the bird: 'Be hang to you! If you go on like that you'll rub it down to a wren." Sceptical gentlemen play the part of the gamekeeper in the story, and rub down philanthropy till the pheasant becomes a partridge, and the partridge a snipe, and the snipe is in danger of becoming a wren. They depreciate philanthropy, or attribute its achievements to the good in human nature, and not to the inspiration of Christianity. But take away the influence of Jesus Christ and what have you left? A body without soul and sympathy, an engine without steam, a ship without sails or screw or paddlewheels, a system or organisation without adequate motivepower.

The philanthropy of Jesus Christ is seen in the sphere of the physical. I do not know that He placed very great value on His material miracles. No doubt they had a real value in His estimation or He would not have wrought them—but not the highest value. Had He chosen to act as a mere local doctor He might always have remained in one locality as a physician of the body. But He felt that He had other and higher work among men. While therefore He fully sympathised with the physically afflicted, He most deeply

and tenderly sympathised with the afflicted in soul and intellect. The physical condition of man was simply the scaffolding for the building of character; and material civilisation must not be exalted out of its proper relation in this age. At best it is only the platform for securing mental and moral qualities. Lord Byron said of Trelawney: "If we could get Trelawney to wash his hands and speak the truth we might make a gentleman of him." Christian philanthropy must make gentlemen not only by making men physically clean, but by also making them spiritually pure and disciples of the truth. We must not glory in civilisation as if it were the supreme thing in life, which it is not; the true end of philanthropy is the development of Christian character.

However, as Christians we are to do good physically. Our sphere of usefulness is at once large and important. It is obligatory upon us to promote the best possible sanitary arrangements; to supply pure water, pure food, pure air, and to place the whole community in the best physical circumstances. This is binding upon us as Christian citizens; and to neglect this duty knowingly is regarded by Christianity as a real though it may be a slow process of murder. God says: "Thou shalt do no murder." We are forbidden to kill by insanitary homes and conditions of labour, as well as by some sharp or powerful weapon, which is the ordinary method employed. Those who regard doing good to the body as insignificant work do so unwittingly, thereby damaging the Christian cause. The old proverb, "Laugh and grow fat," may amuse and

perplex us in turn. Does laughter produce corpulency, or does the corpulency produce the laughter? Which is cause and which is effect? The humorist will look at this as almost equal to that other problem: "Does the fiddle produce the music, or the fiddlestick?" We may leave this to the learned and philosophic humorist. But it is sufficiently clear that there must be a healthy body that there may a healthy and vigorous mind. I once asked a medical man: "How is it that doctors when ill do not cure themselves, but send for another doctor?" He replied: "Our theory is when the body is unwell the mind is unwell too." The mind affects the body and the body the mind; they act and react on each other. And as Jesus Christ cared for the body subject to ten thousand forms of disease and infirmity, we, as Christians, ought to care for it too. Throughout the Bible ministering to the physical need of men is strongly emphasised: "Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Pure religion and undefiled before our God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Those who imagine that Christianity lifts its proud head above the material interests of men are the mistaken friends of Christian progress, and put impediments in the way of the Christian Church. However, this does not justify ill-considered and indiscriminate charity, which does more harm than good. What Miss Octavia Hill calls "flesh-warmers" have no doubt, under certain circumstances, a value, like the physical miracles of Jesus Christ. But as He did not work miracles to make people idle, and only performed them in cases of need; so the Churches must learn to do temporal good wisely, and not create the very difficulties they wish to avoid. Common doles often do serious mischief, and destroy the sacred principle of self-help. Surely there is a more scientific method, and a more excellent way. The true law is briefly and tersely put by Dr. Chalmers: "Do not carry people, but help them to walk." It is only necessary to carry people in very exceptional circumstances.

The philanthropy of Jesus Christ is felt in the sphere of intellect. Christianity is a marvellous mental advantage to the human race. By His teaching Jesus Christ touched and quickened the thought of men. They saw new and deep meaning in old words and phrases-a depth and sacredness of signification they hardly anticipated. So it was with His own disciples; so also with the lawyers who came to question and cross-examine Him that they might entangle Him in His talk and get Him to contradict Himself. So likewise it was with the multitudes who listened to His striking parables and exquisite narratives. To His hearers new and wonderful meaning started up in wornout dogmas when Jesus Christ handled them. His teaching made a new epoch not only morally but mentally, and the intellectual force has not spent itself yet. Christianity is revolutionising beliefs and philosophies east and west, purifying and elevating the thinking of nations to-day. It gives the loftiest training to the greatest intellects, while it wonderfully benefits the common people. It has done for Christendom and is doing for the world what nothing

else ever did or can do intellectually, as well as physically and spiritually.

Now, as Jesus Christ did good intellectually it is binding upon Christians to do good in the same way. Mind is God's gift and should be cultured in the best possible manner. It is a Christian duty to educate not only our own children, but to assist in the education of the poor according to our means. Education used to be regarded as the exclusive privilege of the rich, but our lot has fallen on happier times, and now all parties in the State regard it as a common right that all citizens shall be educated for the duties and privileges of citizenship. A little knowledge is not looked upon as a dangerous thing, but ignorance is considered dangerous to the individual and the State. Unless God has made a mistake in giving intellect it must be furnished with the means of improvement. We cannot regard our fellow-man as a mere animal, to be fed and worked and treated like the common horse. He is a being of vast and varied mental endowments-reason, imagination, judgment, understanding, taste, and memory-and these faculties must be cultivated to the highest degree, for intellect will exist and exert itself for ever. This is the school for the training and development of mind for the lofty life of immortality; especially mind must grow in the knowledge of God. Man's highest joys do not spring from his physical nature, but arise from intellect next to the spiritual enjoyment of God. For want of culture he lives an inferior life, not the grand life God meant him to live-it is the life of the babe when God intended it to be the life of the highest manhood. And I take it, without culture, he will start the immortal life in an inferior mental condition. So that philanthropy should take into account the benefit of Christianity on intellect in the everlasting future as well as in this life; and should place man in the most favourable circumstances for the culture of mind.

The philanthropy of Jesus Christ is evident in the spiritual sphere, for He did good spiritually. He shed light in a most wonderful way on soul and conscience; on man's relation to God and eternity; and also on the relation of men to one another. They saw that Christ's was a ministry of marvellous light for the mind; Divine light leading to penitence, pardon, peace, purity, and spiritual blessedness; that it was light leading the soul to God, to duty, and ultimately to heaven for evermore. It was a ministry, first of conviction of sin, then of conversion, and afterwards of complete salvation for Christian believers. All through His ministry He was a comfort to the sorrowful in spirit, an encouragement to the desponding, and from time to time it is singular to see how groups of mourners came thronging to Jesus Christ with their griefs. His was a ministry of Divine compassion for the very outcasts of society-reaching out a helping hand to those who were abandoned by everybody else; for they were sought out and encouraged by Him to reform and make a new start in life. The woman taken in adultery found more merciful consideration from Him than at the hands of the selfrighteous Pharisees who were the pretended guardians of the sanctity of law. So He who cared most for man's

physical and intellectual interests cared most also for man's spiritual welfare.

Now, as Christians in imitation of Jesus Christ we must bless men spiritually. This is indeed the loftiest sphere of Christian usefulness. "And let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Let him know this to fire his soul, stimulate his zeal, quicken his efforts, and keep him from growing weary in the enterprise of the cross. To save one soul is to do a greater work than to write a noble poem, to make a great discovery, to perfect some important invention, to complete some system of philosophy, to rear a magnificent edifice, to construct a valuable machine, or to carry into completion some great work of engineering skill. And when the proudest monuments of human genius have perished, the highest name in fame is forgotten, and all that is earthly has passed away, the salvation of one soul will live for the inspection and joy of God and angels and glorified saints.

Jesus Christ was a Philanthropist working according to His abilities and opportunities. His intellectual abilities were marvellous, were equal to all occasions, for He had the ability of the two natures in one Person, the ability of the God-man. He had infinite power, immediately commanding all the resources of the universe. And though we are finite in knowledge and power all the means and resources of the universe are placed at our disposal as Christian philanthropists, and we may draw upon them to any extent. He multiplied loaves and fishes when people

were where provisions could not be procured; but He multiplies harvests and supplies fish to-day by the ordinary processes of nature and the genius of philanthropy. He stilled the tempest when the disciples were in danger of being wrecked in the storm; but He mans the lifeboat and invents the life-preserver to-day by the spirit of philanthropy. He forgave sin and blest the people spritually after blessing them in body, and thus completed the miracle on the whole nature of man; and He still does this by the preaching of the gospel at home and abroad, and by the multiplied blessings of Christian civilisation. Yet with all His knowledge, wisdom, power, love, and with the inexhaustible resources of the universe at His command. He simply tried to win men to virtue by the purity and nobility of His character, and by a sense of the need and importance of the great salvation. But as His public ministry was brief He felt the supreme importance of the work the Father had confided into His hands, and so said He "must work the works of Him who sent Him while it was day." He had an allotted space for His great work on earth. He must therefore be active, for at the expiration of the period the work could not be done, and His life would be a failure. He heard the voice of the Father pressing Him forward in the prosecution of all His plans for the good of mankind-"the night cometh when no man can work." This is the voice which the Christian philanthropist still hears, reminding him of his need of wakefulness and energy if he accomplishes anything for the welfare of mankind.

Like Jesus Christ we must do good according to our ability and opportunities. We have not His abilities and opportunities, and consequently we have not His responsibilities and duties, but have simply to look at our individual case. The gifts of people generally greatly differ, and their opportunities differ, and this produces a difference of responsibility. Some have not only great talents but great opportunities. In some cases the power and opportunities of usefulness come together—and we say such people were born to do a great work. Others, again, have great intellectual powers, but do not fall upon favourable times for their use—and we say they were not raised up to do a great work in the Church or nation. Now the measure of our gifts and opportunities is the measure of our responsibility. We are none of us responsible for gifts and opportunities we do not possess—only responsible for the improvement and right use of what God bestows. Properly it becomes a question not of gifts and opportunities but of their proper use. Many Christians think if they had only wealth, leisure, genius, scholarship, means, opportunities they would do something for God and the community; but their talents in various ways are so meagre that they think it is really not worth while attempting to do anything. If God has not given genius it is clear He never meant them to do the work of a genius; if He has only given commonplace talent He only intended them to do commonplace work. Duty corresponds with means, gifts, and the openings of Providence.

The philanthropy of Jesus Christ was exercised according

to His knowledge and wisdom. He had infinite knowledge guided by infinite wisdom. He knew what was in man; read thought, motive, deed. His knowledge took in immediately all the facts, details, and circumstances of each individual case—it was the knowledge of the God-man. And this knowledge was wisely applied, was guided by the best means to the best ends. Both wisdom and knowledge are essential in philanthropy, as without them we may do more harm than good in our well-meant endeavours. We are under obligation to do all the good we can; but in a world like ours there are infinite perplexities and confusions to grapple with in every sphere of usefulness. Some things are doubtful, and we need to use our best judgment in dealing with them. Other things are probable, and we must prudently prepare to attend to them. But many things are absolutely certain, and we must carefully meet them or be held guilty in the sight of God. It is so with most philanthropic enterprise. We are not in the commoner cases simply left to infer our duty of doing good to men from their necessity, or from the pleasure which doing good brings to every properly regulated mind. God has expressly informed us that we must do certain things, as, for instance, feeding the hungry, clothing the naked, instructing the ignorant, and caring for orphans and widows; but we must also care for soul and intellect. Our life, means. opportunities, abilities are all given for broad philanthropic purposes. And the Bible, Christian literature, and the impressive preaching of God's Word make it impossible to plead ignorance of our duty in an age and nation like this.

Our judgment and conscience tell us we must live for the benefit of men, and we are often extremely miserable if we refuse to do so. To this blessed work we are called by all the voices of the universe had we only ears to hear. So that if we are in the right mood we may read our duty in the Bible of Nature and in the Christian Scriptures, but especially in the example of Jesus Christ. We know our Master's will when we frequently trample upon His authority. Sometimes the Holy Spirit has impressively called us to certain spheres of philanthropy; sometimes a Church meeting has elected us to special service as in its judgment the most eligible person to take up the work; and sometimes providential circumstances have distinctly called us to certain aspects of Christian work. Often we have felt these things put on our conscience before God, and were unhappy when we refused to act up to our light and convictions. We have felt we ought to do good as the revealed will of God, and especially as we have gazed on the example of Jesus Christ. His beneficent activity in a thousand ways has impressed us, inspired us, and sent us on errands of mercy, sent us to do what we never should otherwise have done for our friends and our race. Looking on that example in our holiest moods the language of St. James has been burnt into our souls: "To him therefore that knoweth to do good, and doeth it not, to him it is sin"; sin against the individual, against the community, against the nation. against the Church, against the race, against God, and against ourselves - sin which has made us wince and weep.

Jesus Christ was a Philanthropist with sympathies fresh and pure, which gave birth to unceasing efforts for the benefit of mankind. He entered into the necessities and feelings of the people, was one with them not in pretence but in reality. We may know to do good as the revealed will of God, and according to our abilities and opportunities, yet we may not do good but neglect our clear duty. That is to say, we may lock up our sympathies and so lock up our efforts. It is wonderful how Christians succeed in hardening themselves against the necessities and sufferings of others. Selfishness does this. Prosperity often does this. A cold, calculating prudence frequently does this. It is of immense importance in our work for Christ to keep our sympathies fresh and pure. Yet it is very difficult to do so against the strong tendency of nature and circumstances. We are naturally selfish; love wealth, ease, comforts, and wish to keep what we have got -- to accumulate rather than to distribute wealth. This feeling grows upon people as they get on in the world. It is hard for them to part with what cost them so much thought, anxiety, effort, and to allow others to participate in the fruits of their industry. And so they frequently shut themselves up within themselves, instead of living for the spread of the kingdom of God. It is astonishingly easy to find arguments with which to prop up the selfish policy of life. We say if we helped people it might destroy the principle of self-reliance, or lead to extravagance, or prevent them doing more for themselves than anybody can do for them. Probably our reason, conscience, judgment, and all the better feelings of

our nature tell us we ought to render practical aid. But we stifle conviction, blunt our sympathies, and deliberately refuse to do the good we know and feel we ought to dosteeling our hearts against all the purest and noblest natural and spiritual sensibilities, till we are in danger of becoming thoroughly hardened through the subtle deceitfulness of selfishness. We are aware all the while of the injury we are inflicting on ourselves and the misery we are inflicting on others; and we speak of turning over a new leaf-but the new leaf is very apt to become blotted and blurred like the old one. In seasons of sickness, or when friends are suddenly snatched from our side in the midst of their days, or under the faithful preaching of Christianity, the known neglect of duty comes home to our mind with powerful impressiveness—and we fear the door of usefulness may be quickly closed against us for ever.

By locking up our sympathies we lock up our efforts. Unless we feel deeply about a thing we shall do little toward its accomplishment. A man must feel deeply about a department of literature before he takes the trouble to learn a language and to read all the books in that language on the subject which interests him—as Baron Bunsen did with Chinese. A tradesman must feel deeply about gaining a competence before he works night and day to secure wealth enough to retire upon and enjoy the remainder of his days. The mother must feel strongly about her child before she watches over that child night and day for weeks when it is in a critical condition. And Christian people must have Christlike compassion before they exert themselves to the

utmost of their ability and opportunity for the welfare of the human race.

Both the locking up of sympathy and effort was illustrated by Jesus Christ in the parable of the Good Samaritan—so well known to all Christians, but a parable as true to experience now as then. Our fellow-men have fallen among thieves, who have robbed them of their character, wounded them, and left them half dead. And like the priest and the Levite we have simply passed by on the other side, allowed looking on to suffice, or we durst not even look at them for fear our better feelings should prompt us to benevolent activity. We first locked up our sympathy and consequently withheld our efforts—and libelled our Christianity. It was easy to do it again when we had done it once. And too commonly Christian life is a failure in this way. The danger of ultra-civilisation is that it strangles pure and fresh feeling.

The whole life of Jesus Christ was ungrudgingly given in self-sacrificing labour for the good of mankind. He was the Servant of the Lord, but also the Servant of the race. He never flagged in His service under discouragements, disappointments, oppositions; and He carried self-sacrifice to its uttermost limits in His service, dying at last for God and man. If the life of Jesus Christ has any meaning for us it teaches that the highest form of life is service for the Father and the human race. "First come first served is the objectionable rule of modern egotism." This selfish spirit says of others never mind consequences: "Incur your own damnation as long as you amuse us." Renan says the virtues for priests are "disinterestedness or poverty,

modesty, politeness, and strict morality." And are not these at least some of the rules of the philanthropist? If we do any real and true service we must get the spirit of self-forgetting love like Jesus Christ. That love as a holy, enlightened, powerful, self-sacrificing principle must underlie all our service, or it will be very poor service and soon terminate. We must become Christlike in idea, motive, spirit, principle, and deed. As all nature has its sweet and beautiful ministry for the good of men and the glory of the great Creator, so man has his blessed service, his beneficent ministry for God and his fellow-men. But whatever good there is in us, or done by us, it has been originated by the example and spirit of Jesus Christ, and is distinctly traceable to His ministry among men.

Jesus Christ continued His philanthropy to the close of His earthly career. His marvellous ministry of grace was faithfully carried out to the end. His laborious life culminated in His death upon the Cross. He gave time, thought, affection, energy, means, opportunities, talent, strength; gave, in fact, all He had to give, and had only life left, and now He gave that. His whole life of self-sacrifice, of love and purity and service, had been a grand preparation for such a death. Was not His life one continued act of atonement? But the death must come in; and such a life was crowned by crucifixion as a fitting completion—for it had been a kind of perpetual martyrdom from its commencement for the good of mankind. There was the principle of vicarious suffering all through His career as there must be in all true philanthropy, but the crowning and sealing act was

the shedding of His blood for the remission of sins. bitter cross" must burn the principle of vicarious suffering into the hearts of Christians. The life of His people must be one uninterrupted ministry for the good of others, only terminating in death itself. The youth is apprenticed to a master for a term of years. Men in commerce frequently engage to serve a company for so many years. In the Civil Service and in the Army and Navy men serve also for a certain term, and are then pensioned off. But in Christian philanthropy service is to be lifelong. Nothing on earth can or will justify our discontinuing to do good to men. We may meet with ingratitude on the part of many, with indifference on the part of others; with selfishness, narrowness, prejudice; with ignorance, stupidity, abuse of service; with treacherous friends and avowed enemies; and with the most determined opposition from the forces of evil. Earth and hell may combine to neutralise your best efforts for the race; but you must die rather than desert your post of duty. Jesus Christ set you the noble example, When you are weary and sad in your philanthropic work you must turn for consolation to the Man of Sorrows; and you will see how little good He seemed to accomplish, when you see so little apparently done by your most arduous and self-denying efforts. You will certainly have a great amount of Christ's experience if you be philanthropists after His example and try to live to do good as He did. You cannot possibly get away from His conditions of service if you do anything worth doing in the Church of Jesus Christ. The spirit of philanthropy means the spirit of martyrdom; means the

willingness to die for Jesus Christ and the good of your fellows by deliberately doing what you know will probably cut your life short and entail suffering.

We wonder in this age that so many clever and learned men do not see the powerful philanthropic spirit of Christianity. But after all need we wonder when this has been so from the commencement of the Christian era? Lecky says: "The wise men of the world, the philosophers, historians, and statesmen did not perceive what a marvellous force had come into society in the gospel of Christ. God 'hid these things from the wise and prudent,' from the children of this world, and 'revealed them unto babes,' to those newly born into the spiritual kingdom, the simpleminded followers of Jesus Christ. So far from understanding the lofty and powerful social and spiritual movement commenced in Christianity, the leaders of the people persecuted, imprisoned, and crucified the Christians. They tried to kill the grandest power the world ever saw, the most glorious and beneficent movement on the face of the earth." And some would kill Christianity to-day, notwithstanding all it has done and is doing for the relief of suffering and the redemption of the oppressed among the nations of the world. But it will survive all opposition that is active on the one hand, or that silently ignores it on the other. The triumph of philanthropy is foreshadowed in the conflict with the serpent by the promised seed of the woman - the serpent in every form and party will be defeated, and the spirit of universal benevolence will everywhere be triumphant.

As the whole earthly ministry of Jesus Christ was for the good of society, for the true uplifting of the human race; so the whole earthly life of Christians should also be spent for the moral and social regeneration of mankind. ministry and the ministry of His followers should be regarded in the broadest and most comprehensive sense, taking in all the talents, means, opportunities, and influences of Church workers on the one hand, and on the other all the necessities and circumstances and aspirations of mankind. In these days especially doing good should embrace the work of the statesman, literary man, scientist, artist, merchant, artisan, the mother in the family, the nurse in the hospital, the domestic servant in the kitchen, the schoolmaster, the medical man, and all who in anyway build up the commonwealth or promote the welfare of the people. It is the whole ministry of Jesus Christ and the whole ministry of His people, in every sphere of life and labour, which brings out to man his nobler and better self, and leads him intelligently to recognise the power and grandeur of the Christian influences which play upon him in modern civilisation. To see and know the manifold and complicated working of all things for human good in the community we must really get down to the soul of things, and understand the laws connecting and combining all acts and influences for the progress of the whole race and the highest development of individual man. There is an inner self in every one of us: a man within the man, a thing within the thing, a fact within the fact, a law within and above the law. You never know your deeper and better self till you passionately love some excellency, or passionately hate some bitter wrong or cruel tyranny. It was when you heard some fine music, or lofty oratory, or saw some splendid picture, or gazed upon some magnificent landscape, or witnessed the heroism and devotion of some friend, the self-sacrifice of some nurse, the zeal of some statesman, the love of some patriot, the purity of some philanthropist that you discovered your best self. All the powers and influences around us are educating us into truer and better men—and the philanthropy which helps on the progress of the race is philanthropy in the comprehensive Christian sense.

At the close of His work on earth Jesus Christ gave enlarged commandment to His disciples to go into all the world and proclaim the good news of the kingdom to the whole population of the globe. At first they were restricted to their own country and race; now how different, the whole human race was placed before them as the sphere of their evangelistic labours. What a different atmosphere they were to breathe, what a different spirit they were to cultivate, and what a marvellously different aim was placed before them. Some pictures are best seen at a distance; near they are less pleasing. David Cox said he did not paint pictures "to be smelt"; they were to be looked at from the proper point of distance. The historical picture of Christianity is best seen in this age, though magnificent as seen in apostolic times. Colonel Rothwell reminded us a little while ago "that there is a prospect of a railway connection being accomplished which, if it ever takes place, will have a greater military interest than junctions in

America and Africa. This is the union of the Russian Asiatic system with our Indian network. If this gap should be bridged over, there will be some interesting problems in railway reconnaissance to be worked out by those who may then be responsible for such matters." What will be the result of this world-wide communication with men? It will give wider scope to Christianity, but also wider scope to evil. However, we need not fear that right and truth will win in the end. The elevating force of Christianity will become supreme and universal, and the kingdoms of the world will become the kingdoms of Jesus Christ. As the Chaldeans came from the East to the cradle of Christ, saying, "Where is He that is born King of the Jews?" And the Greeks came from the West to His Cross, saying, "Sir, we would see Jesus." We must ask to see Him not in His cradle, not on His Cross, but in His actual coronation-crowned with glory and honour in the complete triumph of His gospel.

CHAPTER IX.

THE INFLUENCE OF JESUS CHRIST ON HEROIC WORK.

LET us look for one moment at what really makes a true hero. It is essential that he should be a true man, brave, strong, earnest, sincere, thoughtful, patient, unselfish, loving, and energetic in all matters affecting the interests of humanity. Now Jesus Christ was all this and infinitely more; He surpassed all others in the highest qualities of heroism.

There are at least two conspicuous and essential elements in Christian heroism—courage and endurance. Courage is not merely negative, it is also positive; that is to say, there is not merely the absence of fear, the feeling that we are not afraid; but there is also the bracing of the faculties for hard and dangerous Christian duty, the harmony and compactness of all the faculties of the mind. Some Christian people talk of danger when they should talk of duty—it is only danger to their worldly interests, comforts, promotion; danger to their good name, peace of mind, and good standing in society. They do not talk of their duty to God and man, to Christian truth, to the Church of Jesus

Christ, and to society generally. They do not talk as they ever should of a noble self-sacrifice, self-surrender, selfdenial, and of willing suffering for Jesus Christ and for the spread and triumph of Christianity. They have not the spirit of the Cross, the spirit which led Christ to Calvary; and without this spirit of martyrdom Christianity will never conquer the world. The motto of the true hero is-death or victory. He faces poverty, sorrow, contradiction, distress, degradation, crucifixion, saying: "I can confront all that and go forward in the work of Jesus Christ, as He Himself went forward under similar circumstances. You may do your worst; I will die before I will run away from the work of my Master and Lord." A man who cannot do this is no hero; he has missed the deep meaning of the Cross, the splendid purpose of the discipline of Christianity. He should ever say, If I cannot be permitted to live at least I can die for Jesus Christ. Those are splendid stars which come out on a dark, stormy night; and those are magnificent heroes who appear in the dark, stormy times of persecution. They look into things for themselves, are submissive to the will of God, not afraid to suffer and to die. They do not seek sweet, comfortable things, but do true and noble things; do not just seek what is pleasant and agreeable to flesh and blood, but lofty devotion which kindles common drudgery and duty into heroism, and makes right and truth prevail. Sincerity, truthfulness, nobleness, intensity, insight, forgiving injuries, and self-forgetfulness are the prevailing characteristics of the Christian hero. To violate these principles is worse than death. To die is simply to suffer short, sharp pain if martyrdom come, but to desert Jesus Christ is eternal dishonour.

Not only must there be courage which bravely faces danger, there must also be a noble self-repression and boundless self-sacrifice not too conscious of itself, and not too important in its own eyes. When Lord Clyde, formerly Sir Colin Campbell, was desired by Queen Victoria to return to the Crimea, at the time of the Crimean War, which he had left in disgust and mortification in consequence of the ungenerous treatment of Lord Panmure and General Simpson. he said: "I would serve under a corporal if she wished it." Shall not we serve anywhere or under anyone if Jesus Christ wishes it? At least this is the spirit of true heroism. It becomes not a question of personal credit, but a question of personal service when He Himself requests our efforts. It is not at all necessary that we should live and get credit, but it is necessary that we should do our duty, do right and help on the cause of Jesus Christ. Humbleness is an essential characteristic of the true hero. A pure soul, with true vision, with true music, it may be having laughter and tears, and with veracity and intensity, is ever the humble soul. It sees itself and sees Jesus Christ, sees all things in earth and heaven in the light of the Cross; and sees its own lowly work and place.

You see the heroic work of Jesus Christ in obscurity. In His case it was obscurity protracted for some thirty years. He knew His great mission, was conscious of His great powers, and wished to serve the race and to glorify the Father; but the obscurity continued and the call of

God did not come. However, He was calm, self-controlled, and heroic till His hour came. Some men try to force the hand of God; run before they are sent, and spoil their mission. They are weak and cannot wait the opening of Providence and the call of the Church; but must be their own committee, their own providence, and often their own destruction. Obscurity is too strong a test for many public men who professedly wish to serve society, but in reality wish to serve themselves. When they become a little unpopular they turn weak and go with the stream. Jesus Christ did not seek or desire popularity. He worked on when He was forsaken by His own disciples and deserted by the people. For Him there was no early popularity, like a young man who has a brilliant course at the university, then enters Parliament, or becomes famous in art, or science, or literature, or travel, or commerce. When He entered on His public career He called and trained obscure men. From first to last He associated with obscure men, and not with philosophers, scholars, and statesmen. It required no common heroism to go on after this fashion with His consciousness of splendid intellectual gifts.

It may be that the greatest heroes of this age are not filling the largest space in the public eye. They may not be talked about, written about in newspapers and magazines, or fêted by their countrymen. The very finest men may be in the deepest obscurity, unrecognised by their own generation, bravely battling with bad health, small means, petty persecution, struggling on in life with everything

against them. Their children may have little bread, their wives feeble health, and they may find remunerative employment difficult to obtain. Yet they will not sell conscience and independence for worldly promotion. And so they remain at the bottom of the social ladder very much to their credit. This too is the case with many obscure tradesmen. They might get on in business like other men if they would cheat and lie like some in trade. But they prefer a good conscience and the favour of God to dishonest gain; and so they heroically accept defeat rather than glory in immoral success. They will not allow the fine gold of character to become dim.

This also may be said of many an author. Were he simply to write to make money and secure fame there is a possibility of doing both at a price. Froude says: "The patronage system may not be the best, but it is better than leaving genius to be smothered or debased by misery. And when genius is taught that life depends on pleasing the readers at the shilling bookstall, it may be smothered that way too, for all that I can see to the contrary." The finest books are not the most popular. The halfcrown or the five shilling nothings have frequently the greatest run at the libraries. Many good men will not pay the degrading price of much literary success. Hugh Miller had the editorship of The Times newspaper offered him, and said he would accept the offer if the proprietors would allow him to insert religious articles unabridged. The proprietors replied that they could not permit this; and Hugh Miller declined the editorship of The Times,

and continued to edit the comparatively obscure Edinburgh Witness. The publishers and editors said to Thomas Carlyle, before he became famous, when his articles and books were sent about to the editors and publishers, that if he would be successful as a writer he must not be so dreadfully earnest, and he must write to please ladies'maids. But Carlyle felt he had a message to men, and that he must somehow contrive to get his message delivered, either with or without money and fame. And so he went on in obscurity and poverty for many a long year; and when, as he said, he was "stared at" by the public, he was only making some two hundred pounds a year. In this age the Ritualists and Romanists exclude Nonconformist literature from every circle in their power. Good books by Nonconformist writers even of the best type are boycotted by High Churchmen and Catholics. Nonconformists must therefore circulate their own literature all the more diligently; and Nonconformist writers must accept obscurity rather than give up liberty of conscience and the right of private judgment. These writers have a great battle to fight in the England of to-day. God will stand by them as He did by their forefathers. They must be brave and heroic, nor doubt for one moment that victory will be with them as it was with their noble predecessors in the grand days of old. They have the same God, the same gospel, and the same principles; and they may have to win battle after battle in the same heroic way. The grandest men in this and other nations are not the men who make money and become popular.

Too many famous men have sold truth and conscience for position. The noblest citizens may be the poorest and the most obscure. Society does not recognise their worth and grandeur, because theirs is a character morally great and not simply secular. "Therefore the world knoweth us not, because it knew Him not"—a statement as true to-day as in the times of St. John.

We see the heroic work of Jesus Christ in poverty. Poverty never did and never can hinder the progress of Christianity. Jesus Christ Himself became poor and continued poor to the end of His earthly life. Christianity began in poverty, has lived in poverty, and is likely to live in poverty till its final triumph is won. Not poverty but luxury is its most deadly enemy. Anxiety on account of poverty may prevent the victory of the Cross, and wealth and fame and luxury may seriously hinder the gospel. Jesus Christ heroically stepped from riches to poverty to show Christians the true path of heroism. He cheerfully and nobly bore the burden of poverty, and so taught His people to do so too in the cause of humanity and for the spread of His kingdom. When the Christians of this age have seen and mastered for themselves this problem, and dare to be poor for His sake, Christianity will conquer the world. The infinite signification of Christ's poverty has hardly been touched in Christian thought as yet. We shall get true riches when we consent to lose the good things of earth, for heroism down in the depths of poverty wins more than material means: it is rewarded with the most splendid elements of character, and is a grander thing than a large fortune, which may lead to the enfeeblement and ruin of the finest character.

Sometimes a big, strong man, apparently well-fed and healthy, has begged from me at the door or on the high road. I have said: "I cannot assist you; you seem to have a good constitution and a pair of strong arms." "Yes," the man has replied, "but I have no work and no bread." I have said: "That may be so, but I can find you many poor delicate widows with large families of little helpless children, who do not know how to get bread. I can also find you many poor men with large families and sickly wives, who do not get half fed year in and year out, and I think these have the first claim on anything I can give." Professional mendicants and ticket-ofleave men are living in ease and luxury compared with many hard-working men in Christian England. We are more indulgent to our prisoners and to common idlers than we are to our virtuous, industrious, and economical artisans. This is a fearful blot on our Christian civilisation. I would certainly give all outcasts a chance of recovering lost character and lost position in society, but I would take care of poor struggling men. I do not wonder at Thomas Carlyle writing so bitterly against the "Protection of Rascality Societies." In my judgment the hardest lot in England is the lot of good men in the depths of poverty, trying to keep themselves respectable on the barest possible means. It is easy to believe in God and providence with a handsome balance at the

But a good man struggling against adverse bankers. circumstances, without asking for charitable relief, and bringing up his family in the same spirit of virtue and independence, is to secure a foremost place among the noblest heroes. It is such men who make England great and strong, and whose families, as a rule, rise in the country. The grandest heroes are not our Peabodys and Shaftesburys, who never knew the want of bread-andbutter in doing their splendid philanthropic work. occupy a deservedly high place among our heroes. the loftiest niche is not for our leisurely gentlemen of means, who can procure the best medical assistance and take sea-trips when out of health. Nor are our noblest heroines our Grace Darlings and Florence Nightingales, richly as they deserve a nation's admiration and gratitude. Higher than them all we place the struggling men and women who are unrecognised by public meetings, who do not receive public subscriptions, or their photographs, or portraits in oil or water colour, and to whom no monument is ever erected. Month after month they work long days with little food, and many a day or half-day go without a meal that their children may have a little bread. Remember it is not just one or two supreme efforts which they make on some great and exciting occasion. No, it is a perpetual effort, a lifelong martyrdom. In their struggles they heroically die daily. If they would steal they would be more cared for and get better fed; but they keep their virtue and do not trouble other people about their honest poverty. The matron of a Midland infirmary recently requested a skeleton to illustrate her lectures to the nurses. A gentleman on the board of management inquired if skeletons were very plentiful in the market; whereat the members of the board laughed. Again he asked what the price of a skeleton was, and someone replied, about five pounds. On which another gentleman remarked that many a man was worth a good deal more dead than living. this the glory or shame of our Christian civilisation? may be very amusing for gentlemen on the board of management of the infirmaries of our country to talk about the cost of a skeleton, and the greater value of a man dead than alive, but it is a serious thing for the poor man when bread is so dear and life so cheap, when he cannot get a few pence to save his life but sells for five pounds dead. This is enough to turn laughter into weeping, to make England shed bitter tears over the miseries of her population in the nineteenth century of Christianity. The influence of Jesus Christ is greatly needed in the philanthropy of the times; and if Christian philanthropy does not bless the poor, worldly philanthropy never will.

The heroic work of Jesus Christ is seen in common life. His life was not one of self-gratification and self-seeking. "He pleased not Himself." His was not a life of case, luxury, pleasure, and worldly success. He was made "perfect through suffering"; had plain fare, hard work, and severe trial. Yet many of His followers in this age try to turn Christianity itself into a mere luxury. They wish worldly comfort, pleasure, respectability, and the good opinion of the public; wish a smooth way to heaven, want

things pleasant all round for themselves, and pleasant all round for everybody else: pleasant Saturday evenings, pleasant Sunday afternoons, pleasant outings for the people. And soon, I suppose, we shall have men seeking a Christianity without trial and sorrow; and religion inseparably associated with suffering will become quite old-fashioned, and the long-cherished dream of "going to heaven in silver slippers" will become an accomplished fact, and be no longer a magnificent effort of imagination. But it will be a singular Christianity, without the spirit and discipline of Jesus Christ, without the self-sacrifice and self-surrender of our great Pattern Hero.

There is a constant need of heroism in ordinary life. It is easier to be heroic on some great occasion, when people are looking on, and indulging in great expectations. brace ourselves for special effort at such a time, but it is more difficult to go on with unfailing courage and constancy in commonplace duty and ordinary work. Yet Jesus Christ insisted on His disciples taking up the cross daily, always keeping up the spirit of martyrdom, and following Him wherever in His providence He might lead them. Unless they were perfectly willing to endure anything rather than forsake Him and betray His cause, they would soon cease to be His disciples. Christians must not be driven from their principles and purposes by persecution or by monotonous duty. They must stand to their arms like soldiers in the battlefield, or stand like the sea captain on deck in the storm, and go down with the vessel rather than desert her to save life at the expense of the lives of the passengers on board. They must endure inconvenience and hardships like soldiers on a long campaign, or pilgrims on a dangerous journey. What are men worth in the Christian life if they turn cowards? Duty must be dearer than life; and the first duty of the Christian as of the common soldier is obedience—obedience at the risk of life.

Think of the heroism of Jesus Christ under persecution. This began as soon as He was born; and Herod sought the young child to slay Him, forcing His parents to flee into Egypt to save Him from the cruel purpose of the king. When He entered on His public ministry He had to bid adieu to peace, and for Him there was no quiet from the hand of persecution till He was placed in the grave. To-day it requires the greatest moral heroism to become and continue Christians. Jesus Christ has nowhere promised a pathway of flowers to the kingdom in the skies. He frankly informed His followers that while they remained in this world they would have great tribulation; would be persecuted from city to city, and find no refuge from the storm till death. Sorrow, suffering, opposition, ill-usage, probable martyrdom, and heaven for ever, was all the inducement He could offer people to enter His service. He could not accept them as His disciples unless they were perfectly willing to cut off the right hand, to pluck out the right eye, to part in fact with everything that stood in the way of the sternest duty, whatever suffering it might cost them. Nor could He continue to acknowledge them as His disciples unless they submitted to shame, reproach, persecution, and the complete renunciation of public and private sin, or the practice of universal holiness, often enforced by extreme suffering. Now

all this required magnificent courage in the days of early Christianity; and it requires great courage still in the quieter and more subtle forms of present-day persecution. As in the army so in the Church of Jesus Christ, we must always have heroes, first conquering themselves, and then going forth to conquer the opponents of their Lord and ours; heroes willing and ready to lead a forlorn hope in the cause of the Cross, volunteers for difficult and dangerous enterprise at home and abroad. And if Christians work in this spirit, the spirit of Jesus Christ Himself, nothing can ultimately prevent the complete triumph of Christianity. The Church like the Israelites in Egypt under the tyranny of Pharaoh will grow and flourish: "The more they afflicted them, the more they multiplied and the more they spread abroad." Persecution has never been able to exterminate Christians. or there would have been none of them left to tell the story, the whole of them would have perished ages ago. The Church has been like the burning bush: "The bush burned with fire, and the bush was not consumed." The fires of persecution and the forces of opposition in all kinds of combinations have utterly failed when employed against the Church of Jesus Christ. The gentleness and love of heroic endurance on the part of Christians is a stronger bond than force, and moral authority goes further than the edicts of monarchs. Jesus Christ still triumphs in His people by their patient and heroic submission in the most trying state.

Think of the heroism of Jesus Christ in severe toil. He toiled as a common artisan, and knew the exhaustion and fatigue of the ordinary working man. His wants were few

and simple, but He probably knew the difficulty of making ends meet. He toiled as a social reformer. Not to interfere with personal liberty, the rights of property, and the just claims of capital. If we in this age do not allow industrial liberty, where shall we find ourselves by and by? Jesus Christ laboured to enforce great principles, comprehensive truths, general laws that touched the foundations of society and secured alike the interests of poor and rich. He would not tolerate the oppression and robbery of the poor, nor would He tolerate the oppression and robbery of the rich. He contended most heroically for even-handed justice, for the law of righteousness toward everybody; a law which solves nearly every social problem in this age as it did in our Lord's time. He was a religious teacher, and toiled unweariedly in that capacity. He had little leisure, little rest, and spared no pains to instruct the people in the deep things of God, that He might securely found a kingdom of heaven in the minds and hearts of men. He worked on heroically to the end, and so taught us to cultivate the capacity of taking infinite pains in teaching the people. In this way Jesus Christ created a new order of heroism. It was not worldly in its character, not shaping itself exclusively for this life; yet it most effectually secured the interests of time, while it did not ignore the interests of eternity. In Christianity we see the riches of poverty: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." In Christianity we see the royalty of meekness: "Blessed are the meek: for they shall inherit the earth." In Christianity we see the happiness of sorrow and suffering: "Blessed are ye, when men

shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake." The truest and loftiest heroism is here; not the heroism of gaining estates by struggles in commerce, but in the attainment of spiritual wealth by humble-mindedness. Not the heroism of proud revenge which crushes opponents and secures victory over our enemies, but the meekness and gentleness of love. Not the heroism of pursuing our persecutors till we have run them to earth, but of forgiving them and showing them every kindness. Not the heroism of gunpowder and glory, boasting of ships, and guns, and men, and money, and a splendid military spirit; but a heroism which simply and nobly says: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Here is manifestly a new and sublime glory in the toils and struggles of human life, the imitation of the spirit and heroism of Jesus Christ—patience in the bitterest suffering, meekness under the greatest provocation, submission in the hardest lot of toil for the family, the Church, and the nation. This is a heroism greater than the heroism of Greece, or Rome, or the empires of East and West; it is a heroism founded in self-conquest and the power of Divine grace.

Think of the wonderful heroism of toiling in ordinary Christian life inspired and sustained by the spirit and example of Jesus Christ. Think of ministers working seven days a week and fourteen or fifteen hours a day, for forty or fifty years, with a heavy heart and heated brain; and often as poorly paid as a poor clerk or a gentleman's servant—and

yet never uttering one word of complaint. Think of lay preachers working six days a week in the field, or mill, or mine, and on the seventh day walking ten or fifteen miles in some instances, and formerly a great deal more, and preaching twice in some village chapel, and doing this ten or twelve Sundays in the quarter. Think of Sunday-school teachers working long days in close rooms six days a week, and on the seventh going into the Sabbath school, crowded and illventilated, to give lessons prepared by giving up leisure and fresh air during the week. Think of tract distributors going all weathers into low and neglected districts, and cheerfully giving to the work the only few leisure moments they have in a hard week, to elevate the ignorant and save the fallen. The days of chivalry, thank God, are not past. The glory of England is not departed. The age of heroism is the present age as well as the past. We may not equal our forefathers or the early Christians. Our heroism may not be so dashing and enduring in outward form, but more patient and quiet, and not the less real and true in its degree.

Jesus Christ furnished the most illustrious example of heroic endurance under the greatest exhaustion and suffering. He suffered physically—suffered hunger, thirst, fatigue, and the common infirmities of the flesh. He suffered mentally; suffered disappointments, betrayals, abandonments, misunderstandings, misinterpretations, all of which were distinctly foreseen and perfectly known from first to last. He suffered in His soul; suffered from Satan, from wickedness in high place, and especially in prospect of the Cross. When things came to a crisis in His history He nerved Himself for the

bitter struggle. His whole earthly life had been a preparation for the final act of self-sacrifice. His life was not reluctantly forced from Him. He willingly surrendered it. From the cradle to the Cross there was not the shadow of self-seeking. He might have been King of the Jews, but deliberately refused to shape His conduct according to their mistaken conceptions of a temporal kingdom. Satan would have exerted his power to the uttermost to give Him the kingdoms of the world and their hollow glory, if He would only have bowed down in worship before the prince of the power of the air. But Jesus Christ denied Himself all earthly pomp and power, and consented to be a suffering and obscure Messiah. To shout with the crowd is the easiest way to popularity and success in this and in every age, but Jesus Christ went against the crowd and bore the penalty.

Think of Jesus Christ struggling under deep and painful feeling heroically like one of ourselves. For all Christians there is many a heavy weight of nerve without mind seasons when they cannot think, but only feel. They are dull, stupid, a lump of clay, and find it impossible to originate a single idea. Then they turn toward Jesus Christ and wonder if ever He felt like that—the body weighing down the mind and almost rendering it incapable of continued thought. No doubt Jesus Christ suffered deep depression—just as all highly-wrought natures are deeply depressed occasionally, and, indeed, at times seem hopelessly heavy and nerveless. The danger is lest Christians shall try to harden themselves against deep feeling in some improper way by the use of illegitimate means. Especially it

is dangerous for them to attempt to harden themselves against the feeling of nervous exhaustion and weariness and depression occasioned by painful spiritual work. A minister fresh from the country was appointed to Spitalfields Wesleyan Chapel, formerly belonging to the Huguenots; and in the vestry he sobbed and wept like a child, because the people of the neighbourhood were so deeply degraded. The steward said: "Oh, you must cheer up; you will harden to it." The curse of the Church is that men harden to a bad state of things, when they ought to endure all kinds of painful feelings with the heroism of Jesus Christ.

Probably nervous exhaustion is greatly increasing in this age. This at least appears to be the opinion of medical men. Some little time ago a celebrated German doctor delivered a lecture in which he discussed the problem of the growth of nervousness. He thought the tendency of the time is to overburden the mind. "Children are overworked at school; and are allowed too little time for the development of physical health. For grown people life is a perpetual whirl of excitement. The struggle for existence is fiercer than ever, and the advance of civilisation has not brought with it that sense of serenity which alone keeps the nerves calm and equable." This fierce struggle for existence touches Church-work as well as all other work. It is no use denying that competition enters into religious work, and Christians have not yet learned "the art of being comfortable in spite of circumstances"; of calmly trusting in God while they earnestly labour for the salvation of the people. The system runs down, and their sufferings from nervous exhaustion are terrible. The temptation is to go to drugs or drink. But Jesus Christ refused the anodyne offered Him when suffering extreme pain on the Cross. And all suffering from nervous weakness had better be fought with by nature without chloral, using proper diet, and looking for Divine aid. In the end drugs lose their effect, and the battle with nature has then to be commenced most sternly. However, if we cannot get rid of suffering by legitimate means, we must patiently bear it.

Jesus Christ showed the highest heroism in home mission work. He did not shrink from danger and difficulty. "He set His face steadfastly toward Jerusalem," fully knowing all the while what it meant for Him; that Jerusalem was the stronghold of His enemies; and that transparent fact He had deeply felt from the commencement of His public ministry. But He must expose the hollowness and insincerity of the Pharisees, cleanse the temple, and fully vindicate His Father's honour before priests and people. It would cost His life, but He would face that, and ultimately die at Jerusalem. "Behold, I cast out devils, and perform cures to-day and to-morrow, and the third day I shall be perfected." In like manner, if we knew that we had to forfeit life in a few days or in a few months, we must keep to the details of our programme like Jesus Christ; and as John Wesley did, who when asked what he would do if he knew that he would die shortly-took out his pocket-book, stated the items of his work, and simply said he would do it and then lay down and die. He would not be startled, overwhelmed, driven from duty, thrown into

confusion and turn coward; but with Christian heroism calmly close his useful ministry. Some Christians under similar circumstances would hysterically fall down on their knees, neglect all work for others, and think only of themselves. St. Paul came near to the mind of Jesus Christ. When the Christians at Cæsarea tried to persuade him not to go up to Jerusalem because of the certain prospect of martyrdom, he replied in the noblest language: "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." It is this spirit which in all ages has saved the Church and brought her richest victories. Satan will not make easy terms with us in this age; and ungodly men will employ open or concealed methods of frustrating Christianity. Besides, fallen or corrupt Churches will not allow us to proceed quietly in our evangelising enterprise without the stoutest opposition. Already there is great and pressing need for a revival of the best elements of Puritanism. Alas for us if we turn cowards or traitors in the face of a growing sacerdotalism in England. Silence on this point is fast becoming criminal. We may pay too dearly for peace. Peace at any price is not only a blunder in tactics, but a moral wrong. There are worse things than controversy, much as we may detest these religious wars. Indifference to Christian truth is the worst of all slumbers. The first sin that was ever committed in this world was the sin of eating; and I am not quite sure that it is not the first sin committed still, either eating luxuriously or in contentment when the opponents of evangelical religion are doing all in their power to rob us of our intellectual and spiritual freedom.

Jesus Christ came in the most heroic manner to reside among the sinners He wished to reclaim. Heroism like His is still required in home mission enterprise. What has been fittingly called "the battle of the slums" is an awful battle. To engage and to continue in this battle calls for courage and endurance of no ordinary degree. To go, for instance, into a bad locality and to commence a war with ignorance, vulgarity, disease, dirt, and wickedness in its nameless and most disgusting forms, is a trial to the strongest nature. It is to do patient sapping and mining for years; to sit down and besiege a citadel where Satan's seat is; and this work is enough to shake the faith of the stouthearted in God and man. Yet Jesus Christ left the purity, intelligence, magnificence, and perfected society in glory; came into a world full of impurity, hatred, selfishness, misery, and opposition from the very people He came to benefit. When we fully ponder this we see the marvellous, the Godlike soul and bravery in the Saviour of sinners. We do not like to leave the easy-chair, the warm fireside, the intelligent company, the pleasant music, the agreeable manners and conversation of refined society; and to go among the brutal, sottish, filthy, stupid, and degraded men and women in the slums. But Jesus Christ did more than this, did it lovingly and gladly, to renew and elevate the minds of the outcast, to bring them to right reason and holy living.

In one of his letters Horace Walpole speaks of the

Rebellion of 1745, and of the execution of Lords Kilmarnock and Balmerino. Balmerino said to the Sheriff: "The young Pretender was so sweet a prince, that flesh and blood could not resist following him; and lying down to try the block, he said: If I had a thousand lives, I would lay them all down here in the same cause." Walpole adds: "Balmerino certainly died with the intrepidity of a hero." If men do this for an earthly prince and a pretender, what ought not Christians to do and suffer in the cause of Jesus Christ? But why have we not more volunteers willing to give their service and pay their own expenses in home mission work? Paid agents we can secure and must have, because we must keep men and women at work night and day in the dens of iniquity. These agents can organise work; and so when offices and shops and mills are closed there is work ready to hand for those who have been at business during the day. If business is to be carried on it is clear that men cannot at the same time be at business and in the slums. And as the agents of evil are always at work in the slums, the agents of righteousness must always be busy to counteract this work of the missionaries of Satan. But admitting all this, why do not ladies and gentlemen of education and fortune volunteer to do home mission work as well as foreign mission work at their own cost? Are we not in danger of doing everything by paid labour? Why should not Christians from suburban villas do work in the slums as health and circumstances permit? Especially why should not retired tradesmen who have made their money in an evil neighbourhood do something by personal service, as well as by monetary contributions, to elevate the degraded population of that particular locality? Personal service in this department of Church-work is marvellously different from a monetary gift: and both are necessary. strength, thought, intelligence, and life itself must be offered, as well as our means, in the evangelisation of the masses of the people. Where is the spirit of martyrdom if our ladies and gentlemen refuse to do this work for Jesus Christ? We do not think that the loftiest heroism has forsaken the Churches in this age. Probably there are more men and women of property, refinement, education, and wide intelligence hard at work for the outcasts than at any period in the history of Christianity. But Jesus Christ is still loudly calling others into His service who are standing all the day idle when there is much work to be done, so few to do it, and yet so many openings and facilities for the accomplishment of the mission of the gospel. If kings and queens and princes and even pretenders can command the devotion and loyalty of their subjects and followers, what ought to be the inspiring influence of the Lord Jesus Christ over Christians, and what the lofty courage, the endurance, the energy, and service rendered to His holy cause?

Jesus Christ, the Lord of missionaries, in the Divine grandeur of His heroism, did not shrink from becoming a foreign missionary. He left His native home in the skies, led the way in the mission field, and courageously faced the difficulties, dangers, and sufferings of His marvellous mission till it was accomplished. This is the noble and inspiring

example of the foreign missionary in every age. And looked at in the right light the pioneer missionary to the heathen is among the noblest of heroes. We have other heroes and are justly proud of them. If we look at the hero as king we have Cromwell, William of Orange, and Frederick the Great. If we look at the hero as warrior we have Alexander the Great, Napoleon, Wellington, and Wolseley. If we look at the hero as statesman we have Pitt and Peel, Beaconsfield and Gladstone. If we look at the hero as poet we have Homer, Dante, Shakspeare, Milton, and Wordsworth. If we look at the hero as man of letters we have Johnson, Scott, Carlyle, and Ruskin. If we look at the hero as philosopher we have Butler, Payle, Hamilton, Mill, and Martineau. If we look at the hero as man of science we have Newton, Davy, Faraday, Huxley, and Dallinger. But king, warrior, statesman, poet, philosopher, man of letters, and man of science cannot for one moment be compared to the pioneer missionaries to uncivilised men in the distant and inhospitable regions of the earth. This is using strong language, but we have strong reason for it. The warrior fights a great battle, and knows that the world is looking on. He thinks what will they say of me in England or in Europe? The excitement is partly self-sustaining as he marches at the head of his army, and then rushes on with ten thousand men to triumph or to die. He may thirst for plunder or for glory; and finds his reward in promotion and in the applause of his country. The statesman carries a measure through Parliament, and the very village politicians and the leading newspapers proclaim his commanding statesmanship. The king protects his subjects or takes measures to promote their interests, and he is flattered, obeyed, and even pampered. The poet publishes a poem, and like Lord Byron wakes up in the morning to find himself famous. The man of letters sends out a book, and is everywhere talked about and admired. The man of science makes a discovery or perfects some branch of knowledge, and is immediately popular. But without show or noise, without making a great sensation, perhaps only exciting pity or contempt for his supposed weakness or madness, with few eyes or hearts fixed upon him, and with few hands held out to encourage him, the pioneer missionary has left home, kindred, country, ease, pleasure, fame, and all the blessings of Christian civilisation; and has slowly worn life out, toiling unnoticed and unknown save by his God, his guardian angel, and a handful of good men belonging to some obscure Church. He has gone among a people without a civilisation and without a literature; has had to learn their language without a grammar or a dictionary, and afterwards to reduce it to form and writing, and then to translate the Scriptures into the native speech. He has been exposed to all the daily dangers of savage life, with no native arts or sciences to aid him in his arduous enterprise, no sustaining popular movement at home in favour of his work, and probably with the disheartening information that funds were diminishing and sympathy declining for want of startling stories There was no society near to cheer and comfort of success. him when depressed, or sick, or bereaved, or apparently defeated. And a man who can endure all this for years, patiently and bravely toiling on in loneliness till he sinks into his grave and strangers weep over him is one of the noblest heroes on God's earth.

Now the supreme power in the life and work of the Christian missionary is the influence of Jesus Christ, and that is the influence of His example and love. The missionary looks at Jesus Christ, gazes on His love as seen in His life and death, until he is charmed and thrilled and won by it to a life of self-sacrifice and laborious zeal in proclaiming the gospel of love to the perishing heathen. Miss Cobbe tells us that Elliot Warburton was truly sublime in his death. "On the burning Amazon in mid-Atlantic he refused to take a place in the crowded boats, and was last seen standing alone beside the captain at the helm as the doomed vessel was wrapped in flames," He was considered rather effeminate, but was a true hero who would not save his own life at the risk of others. So many missionaries seem commonplace men to begin with, but the love of Jesus Christ makes them into the finest heroes, and they hold their lives as of no account in His service.

The constraining love of Jesus Christ in the heart of the young missionary is an enlightened and intelligent principle. It has been said that love between two lovers is blind. But it is not so with the love for the heathen on the part of the true missionary. That is a love which sees the wants of the world; sees that men everywhere are fallen, redeemed, and may be converted to Christ; sees the moral guilt and helplessness of the human race; sees that provision has been made for men universally; and sees that multitudes of heathen only need to be told this good news in order to embrace it immediately. There are open doors everywhere and a people prepared of the Lord. The loving heart sees all this in the light of Christ's love; that men are perishing, that Christ has died for them, that all may be saved, and that every other idea is a kind of grand impertinence.

The constraining love of Jesus Christ in the soul of the young missionary is also a powerful principle. It overcomes the love of ease, the love of pleasure, the love of money, the love of fame, the love of home, the love of country, the love of friends, the love of relatives, the love of liberty, and the love of life. It is sweeter than life and stronger than death. All these things which are as dear to the heart of the young missionary as to our own, have been sacrificed again and again—as seen and illustrated in your Cokes, and Careys, and Williamses, and Moffats, and Duffs, and Morrisons, and Patons, and Livingstones, and Mackays, and Gilmores, and Hanningtons, and a host too numerous even to name. And while the love of Jesus Christ, the Lord and Head of missionaries, constrains them to give up everything for the salvation of the heathen, the mission cause will live and the world's evangelisation progress. This enlightened and powerful principle is extensively in operation among the nations, and this century has witnessed a work greater than in apostolic times, which inspires us with hope for the future of our race and the ultimate regeneration of humanity.

Now I have an old-fashioned faith which teaches me that he who conquers himself is a greater hero than he who takes a city—for self-conquest of the two is by far the most difficult task. And so I conclude that a man who is patient, submissive, and enduring under the most painful and perplexing dispensations of Divine providence has a moral heroism superior to all natural courage: that in point of fact the patriarch Job was a greater hero than Alexander the Great or Napoleon Bonaparte.

And much on the same principle I am prepared to contend that pioneer missionaries leaving home and kindred and country for unknown and strange if not savage lands; going without a name and without popular sympathy; going without comforts and with the barest necessaries of life, and not always these; facing danger and death from inhospitable climes, wild beasts and wilder men, and exposed to a thousand perils by land and sea; oppressed by all the gigantic abominations of heathenism around them in daily life; with small means, feeble apparatus, single-handed and alone grappling with colossal errors and evils till they sink into a premature grave,-I say this is the most beautiful self-sacrifice, the finest heroism angels or men ever saw. This is coming very near to the heroism of the Master; and as you look at it you say: Yes, but Jesus Christ is the Creator of these heroes; He is their inspiration, authority, example, and Maker—they are Christlike and Christ-made heroes.

I once attended a remarkable meeting of returned missionaries. And as I heard them tell the story of their

life and labour I never in all my life remember so deeply feeling the utter nothingness of all my giving, speaking, praying, thinking, and toiling in the cause of Jesus Christ, and the insignificance of my sufferings and self-denials in His blessed cause as I did on that occasion. The grand men seemed quite unconscious of their sublime deeds. Some had buried wife and children in the mission field, and would not have come home unless compelled by prostrating and repeated attacks of fever. Some had endured every kind of danger and deprivation, but had not learned what it was to make what people at home called sacrifices. Some said their greatest trial in a quarter of a century abroad was the want of more visible success. Others said after spending half a lifetime among the heathen their heart was still in the mission field. One missionary from Fiji said when war was raging, as his wife lay at the point of death, and there was not a single white man within seventy miles, and the enemy was expected to rush on them every day, he did feel for once his heart sink; but his noble heroine of a wife said: "My dear, why do you sin against God by doubting Him? Is not God Almighty?" And then she sank into the arms of death and was carried to a Fijian grave. The only other trial to him, next to the loss of a noble wife, was when the John Wesley came to take him away from Fiji. I thought how many noble men and women are sleeping unrecognised in the grave! What a noble band of heroes was there that night, but how many splendid men had fallen in the field, died honestly and loyally at their post of duty, without murmur or complaint! I thought here is at least a good average of the ordinary missionaries the Churches are sending out; and these men are worthy of our confidence, sympathy, and support. But with one partial exception the predecessors of these men in the mission field were even grander heroes, more daring and enduring, going abroad in worse vessels, taking greater risks of life by land and sea, and especially from uncivilised and savage men. Only Jesus Christ, the supreme Hero, could make heroes like these.

You will say: Yes, but what about the magnificent heroes of science, and art, and travel, and commerce, and exploring expeditions? Have not these heroes undergone deprivations and made sacrifices equal to your missionaries? Certainly they have in very many cases, and we sincerely admire and honour them. Darwin, and Wallace, and Livingstone, and Stanley are cases in point. But their heroism again was the creation of Jesus Christ. They did their work from the love of mankind. They desired to help forward the progress of the race. All good thoughts and motives and principles and deeds are inspired by Jesus Christ. There is nothing beautiful and noble in the lives of even unconverted men which does not directly or indirectly come from Him. He is the light which by the Holy Spirit in the teaching of all ages, and in all nations, and in all philosophies and religions, lighteth every man that cometh into the world. And when I see the heroism of Thomas Edwards, and Robert Dick, and others in the scientific world. I am ashamed of many Christians and of

the insignificance of their doings for the spread of Christianity. But take Christian heroes generally, and you find greater purity of motives, more elevated principles, and greater benevolence of deed than obtain among the noblest worldly heroes of any class.

In His great mediatorial work Jesus Christ was heroic unto death. He is a glorious example of giving life in a good cause, and His death on the Cross has taught Christians how to die for others. He died bravely and submissively, not for Himself, but to carry out the will of the Father and to effect the redemption of the world. He had a struggle in the garden of Gethsemane with His weak human nature; but the struggle over, He went forth to meet death with calmness and courage. He was human, and His heroism was human, not a heroism without feeling, which had nothing to give up and sacrifice, and which could have been no example for us poor, timid human beings. But let us not forget that He was Divine while He was really and truly human. So He knew beforehand all the circumstances and details of His crucifixion. He told His disciples on His way to the last Passover how He would be betrayed to the chief priests and scribes, and handed over to the Gentiles, and put to death. Yet step by step He unfalteringly went on to the Cross, steadily facing the worst which men could inflict upon Him. When seized by His enemies He could have prayed for ten thousand legions of angels to guard Him, but how then could the Scriptures be fulfilled concerning His sufferings and death?

As Jesus Christ knew beforehand all that He would be called to pass through and endure, this would give peculiar keenness to every pang, since the measure and circumstances of His struggles and sorrows were understood and anticipated. This is one special element in the cup of Jesus Christ, since He distinctly foresaw every trial in every detail before and in His death. You know perfectly well that calamities foreseen and anticipated increase and aggravate the bitterness of human grief, and add immensely to the struggle of the afflicted soul. The tradesman who foresees for months or years that ultimate bankruptcy is unavoidable, is eaten up with the thought of it both in society and in solitude. The father who foresees that sure ruin is coming upon his son, is worn down with the anticipated exposure and overwhelming family disgrace. But when disappointments or peculiar sufferings of any kind have come crowding thick and fast upon men they have frequently felt and said: Had we foreseen all that we have recently passed through we do not know how we should have borne it. It is so in a thousand instances occurring in the history of families. However, in most cases among men sorrows and struggles come upon us unforeseen. And while the memory of the past trial is gradually becoming weaker and weaker, while old struggles and sorrows are fast fading from recollection, the hand of hope is very busy painting the future in brighter colours, or planting our future pathway with fragrant flowers. The heart imagines it sees much good fortune in store for us, and thinks that good is really within measurable distance. In a well-understood sense we find refuge from the storms of tribulation in our ignorance and forgetfulness. God has wisely and kindly concealed from men the approaching trials of their earthly lot. And a thousand struggles soon pass from the memory. There are many things men would gladly forget; the memory of them is a pain and grief to them. But there are probably things coming upon all of us, which if perfectly understood beforehand would render life unendurable.

Yet Jesus Christ clearly foresaw all that He would have to bear; fully knew all the hardships, oppositions, persecutions, and desertions of His earthly life; fully comprehended all the anguish of His soul in the garden of Gethsemane, and all His agonies upon the Cross, and yet heroically faced all. The thoughts of His death-struggle seem sometimes to have almost overwhelmed His soul long before He approached the Cross itself. Occasionally He hinted at His painful apprehensions of His final crucifixion in His conversation with the disciples: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" On the mount of transfiguration singularly enough, He "spake of His decease which He was about to accomplish at Jerusalem." What a strange subject of conversation at such a time, and in such a place, and in such company! How it must have pressed on His mind and weighed down His soul! And when the traitor and the ruffian band came to arrest Him, it is said, "Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ve?" There was present danger, and He knew it was there, and He deliberately went forth to meet it. It was not a blind and ignorant rushing into the arms of His foes. Long ago He had said: "I must go on My way to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." He had a daily mental crucifixion, an untold weight of grief pressing upon His mind. But though pre-eminently "the Man of Sorrows" He never turned aside out of His path, but went straight on to the Cross. Such was the supreme heroism of Jesus Christ!

Now like Jesus Christ we must be heroic in our work even unto death. We may not have the romance and glamour of worldly heroes, but we have a mission to be good and to do good in a grandly heroic way. We may not be warriors, travellers, engineers, statesmen, poets, philosophers, artists, scientists, but we may have a grander greatness, the greatness of goodness and usefulness. We shall have temptation, persecution, apparent defeat; but these things will simply test our qualities, as bad weather tests the sea-going qualities of the ship. Fine weather makes the more pleasant voyage, but the storms reveal the character of the vessel, just as persecution shows the nobler attributes of manhood. As Christians our principles should lead us to earnest work for God. We professedly believe in God, the fall of man, redemption by Jesus Christ, the immortality of the soul, and that man is the instrument of saving his fellow-man. Besides, we are the heirs of all the generations, and inherit the glorious example of the grand men of the past-Paul, Luther, Wesley, and hundreds of the purest heroes whose biographies enrich our literature: we must drink into their spirit and follow in their footprints. Beyond this we live in stirring times, and events of the greatest moment are constantly occurring. If the Church is to keep pace with the times we must become increasingly energetic, or Satan will outstrip us in the race, and evil will swallow up the good in society. Our only hope lies in girding ourselves for arduous enterprise, and showing ourselves worthy descendants of the grand men of old. Our forefathers fought bravely and conquered and went to their graves. We must fill their vacant places and enter into their labours. In these days we envy not those who have talents to use, and do not use them; who have blessings to bestow, and do not bestow them; who might save souls from death, and do not save them; we do not envy them in this world or in the next. Jesus Christ says to every professing Christian: "Go work to-day in My vineyard." The day is brief and uncertain, and on our toil everlasting destinies depend. An infidel once said: "You Christians do not believe your Christianity. If I believed as you profess to do that Christianity is the only remedy for the woes of the race, I'd go and tell it to everybody." Our conduct is too commonly a libel on Christianity. Jesus Christ wants us to carry on His work in a spirit and manner worthy of its infinite importance; and by every possible motive and argument He appeals to us, and wonders He has to appeal to us in vain for so long a time. Such is the moral state

of the world, and so very much depends on human effort, that everything seems to say to every Christian: Do something, do it immediately, and do it with all your might. And when Satan tempts, when the world lures, when all seems dark and discouraging, think of "the Man of Sorrows" who lived amid opposition, ingratitude, and seeming defeat, yet lovingly, unfalteringly, heroically held to His purpose and faced the bitter Cross. In the same spirit of courage and high bravery we must go on in His service till we also say with Him: "I glorified Thee on the earth, having accomplished the work which Thou gavest me to do."

Looking back upon the noble heroes of the past, should we not gather courage as we see that the early Christians left all and followed Jesus Christ into peril, persecution, poverty, and the loss of all things? Indeed, all along the page of history we see a "noble army of martyrs." We see reformers before the Reformation-Huss, Wicklife, and others. We see Martin Luther and his brave struggles with the errors and evils of Romanism. We see the Puritans of England and the bravery of the men of the Mayflower; John Knox and the Covenanters of Scotland; John Wesley leaving ordinary parish work and living a wandering life when travelling in England was far from being as comfortable as it is in this age. We see Wesley's preachers and people exposed to brickbats and rotten eggs, subjected to cruel treatment, put into filthy prisons, and sometimes left for dead on the highroads. We see the Quakers abused in every way, yet bearing their testimony for Jesus

Christ. These heroes had to do work in their day calling for the culture and exercise of the highest attributes of Christian manhood. But Jesus Christ has not ceased making heroic men, and will not cease making them till His great work on earth is finished. While He is seated on His mediatorial throne men will gather inspiration from His example and spirit, and the soul of Christian heroism will not die till the end of all things. Heroes will not be wanting while heroic work remains to be done.

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